

THE  
MEDITATIONS  
OF

JOHN GERHARD

Doct<sup>r</sup> of Divinitie, and  
Superintendent of  
*Heldburge.*

Written originally in  
*the Latine Tongue.*

Newly translated into English by  
RALPHE WINTERTON  
*Fellow of the King's Colledge*  
IN CAMBRIDGE.



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BRIDGE. 1627.



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27 OCT 1872

JOHN GERARD  
Dott. of Medicine and  
Surgeon

Widow of John  
the same

43

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336





¶ To the Right Worsh.  
my most worthy Freind  
and Benefactour Mr.

JOHN BOVVE  
Doctor of Divinitie,  
and Deane of  
Salisbury.



¶ S it is the proper-  
tie of a liberall and  
generous disposition  
(such a one, as by  
experience I know  
yours is) to bestowe benefites freely,  
and to forget them speedily: So it  
is the badge and cognizance of a  
base and degenerate Nature (such

an one as I should be ashamed of)  
 to receive them privately, and not to  
 professe them publikely. An un-  
 thankfull man hath an ill name a-  
 mongst all that are not ill themselves.  
 Xenophon reports that amongst the  
 Persians unthankfull men were se-  
 verely punished: and he addes this  
 reason: *Οἰοῖται δὲ τὸς ἀχαρίστους καὶ*  
*περὶ θεῶν ἂν μάλιστα ὀμελῶς ἔχειν καὶ*  
*περὶ γονέας, καὶ πατρίδα καὶ φίλους.*  
 The Epigrammatist compares an  
 unthankful man unto a tubbe full of  
 holes, into which whatsoever is  
 powred is quite lost:

*Φαῦλος ἀνὴρ πίδακι εἰς τέλει μὲν εἰς*  
*ὃν ἀπᾶσαι*

*Ἀντλῶν τὰς χάριτας εἰς κενὸν ἐξίχεται.*  
 Theognis saith, A man were as  
 good sowe in the Sea, as bestow  
 any thing upon him:

*Μὴ κενὸν ἐν ἕρξῃσι πείρειν ἴσον ἑσ'*  
*πρόβῳ.*

And

And it is a common saying, Call  
me an unthankfull man, and thou  
hast said the worst thou canst: Ingra-  
tum si dixeris, omnia dixeris. All  
these testimonies shew, that In-  
gratitude is to be avoided as much  
as Scylla and Charybdis, or rather  
more: For we have heard of Ari-  
stippus his riches mentioned by Ga-  
len, which did συνεκκολυμβισαι  
τὴν ναυαγήσαντι. But imagine the  
worst, Shipwracke by Sea doth  
but deprive a man of the goods of  
Fortune, and attacheth his body for  
a debt due to Nature, and carries  
him to the haven of happines (περὶ  
εὐδίας λιμένα as Chrysostome saith)  
before he could expect it. But to  
make shipwracke of all vertues, (for  
I account an unthankfull man, an  
unjust man, and injustice a combi-  
nation of all vice, as I account ju-  
stice the Syllabus of all vertues ac-  
cording

according to the verse,

Ἐν δὲ δικαιοσύνῃ συλλήβδ' ὧ παῖς  
ἀρετῇ' σι.)

To make shipwracke, I say, of all  
vertues, is to live most infamously,  
and ingloriously; And according to  
Euripid. Τὸ μὴ καλῶς ζῆν πόνος μέγας.  
& Aeschyl. -- κρείσσον εἰς ἅπαζ θανεῖν,  
ἢ πάσας τὰς ἡμέρας πάχεν μὴ καλῶς.

The summe of what hath been  
said is this, *Ingratitude* I finde con-  
demned of all that I have been ac-  
quainted with. *Ingratitude* I hate  
in another, and I should abhorre in  
my selfe. For seare then least I  
should have my name enrolled in  
the Catalogue of *unthankfull* per-  
sons, I held it necessarie at this time,  
having so just an occasion, to make  
knowne unto the world your fatherly  
care of me when I was at *Kensington*  
in the house of that most ver-  
tuous and literate Lady, the Lady

C O P.

COPPEN ( whose merits chal-  
lenge of me a whole Volume, and  
whome here I doe but obiter for  
honour mention. ) I say, your fa-  
therly care of me, for I know not in  
what other words to expresse your ten-  
der Affection, your bleeding Heart,  
your weeping Eyes, your powerfull  
Tongue, your liberall Hands; your  
Heart sympathizing with me, your  
Eyes dissolued into teares for mee,  
your Tongue perswading me, your  
Hands extended to mee, to receive  
mee, to entertaine mee, to embrace  
me, to doe all good to me; and that  
even then when I could wish none un-  
to my selfe, when I was a stranger un-  
to you, and most stranger to my selfe;  
when I was destitute of all things Re-  
rum omnium egenus, and nothing  
more then fatherly counsell. By your  
indeficient liberalitie all defects were  
supplied, all difficulties remooved,

horses provided, a man appointed,  
and, to conclude, by the grace of  
God after many a troublesome and  
wearysome step, to my rest I returned:  
Since which time, whatsoever I  
have been, whatsoever I am, and  
whatsoever I shall be, excepting what  
hath been, is, or shall be amisse, I at-  
tribute (next after God) unto your  
selfe,

*Whose servant I am, and  
will alwaies remaine,  
R. Winterton.*

*From Kings Colledge  
June 12. 1627.*



To the Right Worship.

vertuous and learned Lady,

the Lady COPPEN

Mr. R. COPPEN

Mr. T. COPPEN

her Sonnes:

M<sup>rs</sup>. ELIZABETH COPPEN

her Daughter in Law, &c.

Internall, Externall, Eternall

Happineffe.

M A D A M E,

**T***Was necessitated in the pre-*  
*cedent Epistle writing to the*  
Reverend Deane of Salis-  
bury, and speaking of Kensington,  
to make honourable mention of your  
Ladyshipp, for I could not have  
passed by it in silence, but I should  
have deserved the brand of the  
greatest infamie, and that I call

9. 5.

Ingra-



Ingratitude. But herewith I could not rest satisfied. For it was not fit that so great favours and courtesies, as I professe to have received from your Ladyship, should be put up in a Parenthesis: Needs I must give a more ample testimony of my service, and promulgate your munificence. Whatsoever I have sayd of the Reverend Deane (which name delights mee more and more, the more I repeate it, and to which I owe whatsoever is possible for one man to owe unto another) belongs in the first place unto your Ladyship: For who first entertained mee? was it not your Ladyship? I remember, & it were a shame ever to forget, the time, place, and persons. Scarce had I entred your doores at Kensington, but I was saluted & made welcome by a Gentlewoman well deserving at my hands, whose name  
must

must not be concealed, I meane  
M<sup>rs</sup>. Francis Thorowgood, who  
hasted to carrie newes to your Lady-  
ship: Dixerat & dicto citius.  
Herenpon your Ladyship was plea-  
sed, out of hand, leaving all other  
busines, not to send to mee, but to  
descend your selfe unto me; not so  
much by the degrees of staires, as  
by a naturall inclination to shewe  
your hospitality; nor alone, but  
accompanied with your Sonnes and  
Daughter, and others of good qua-  
litie. You thought it long till you had  
by outward Effects shewed your in-  
ward Affect, and interpreted your  
thoughts by your words, and your  
words by your good deedes. You  
thought it long, I say, as if you did  
Α. τὰν χαρίεσσαν (to use Xenophons  
words) even th.<sup>rst</sup> to doe me good.  
But what need I interpret it? Your  
Ladyship understands the Schollers  
Lan-

Languages as well as they that doe  
professe them; which knowledge ad-  
ded to your other vertues, makes your  
Ladiship, the Honour of your Sex:  
and it was not for nothing that the  
Queene of happy Memorie, I meane  
Queene ELIZABETH did so highly  
honour you. But I have digressed:  
Although what digression can it be  
to speake of Her, of whom it can  
never be sufficiently spoken. I am  
carried away I know not how, and I  
would be loth to exceed the bounds of  
an Epistle: I will therefore dispatch in  
breife what is behind, for your Lady-  
ship I know doth not estimate love  
& service by multitude of words.  
It was not enough ( your Lady-  
ship thought ) to doe good your  
selfe, unlesse you had also moo-  
ved others: Hereupon I was com-  
mended by your Ladyship unto  
the ever Reverend Deane, from  
whence

whence flowed the source of all  
those Benefits before mentioned:  
When I have sayd all that I can  
the summe will bee this: Your  
Ladyship hath obliged  
mee unto you, and I  
will ever rest,

Ready prest to doe your  
Ladyship service  
R. W.

From Kings Colledge  
June 12. 1627.

Languages as well as they that doe  
professe them; which knowledge ad-  
ded to your other vertues, makes your  
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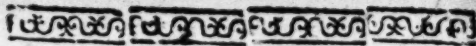
Ready prest to doe your

Ladyship service

R. W.


From Kings Colledge

June 12. 1627.

  
To the Right Worship. my  
most munificent Freind, Sir

JOHN HANBURY of  
Kelmash in Northamp-  
tonshire.

Right Worshipfull Sir,

T is a common morall  
saying, *Kindnes requires  
service, or a Benefit de-  
serves a thankefull acknowledg-  
ment:* And Nature her selfe doth  
in her workes read us as it were  
a lecture of *Thankefulnes:* Wee  
see the clouds send downe upon the  
Earth the Raine which in vapours  
they received from the Earth, and  
the Rivers pay tribute to the Sea,  
from whence they have their o-  
riginall: and instances might bee  
brought of divers *sensitive Crea-  
tures,* which in their kinde are  
*thankefull* for kindenes received.

And

And it were a shame then for man  
endued with reason to become un-  
naturall and unthankfull. Now  
Hee is unthankfull who can and  
will not requite kindnes, as XE-  
NOPHON defines: And as  
GERHARD sayth, Hee is un-  
worthy of a benefit, who is un-  
thankfull for a benefit; and hee  
is unthankfull, who doth not render  
thanks; and hee rendreth not  
thanks aright, who doth not ac-  
knowledge. Now the greater the  
benefit is, the greater the thanke-  
fulness ought to be, as SOCRATES  
disputes in XENOPHON, and  
so the greater the acknowledg<sup>ment</sup>.  
Now I were worse then a Beast,  
and the shame of Nature, if I  
should so forget my selfe, and the Law  
of Nature, as to forget him whose  
beneficence ought to bee had in  
perpetuall remembrance for the  
great-



greatnes thereof: I doe not am-  
plifie in word that which your  
worship did expresse in deed: For  
if the *Qualitie* of the gift addeth  
any thing unto it, the gift by  
your worship on mee bestowed,  
was so pretious that nothing more:  
If the *Quantitie*, it was excee-  
ding Great, that more could not  
bee desired: If the *Opportunitie*  
of tyme, it was at my *Com-  
mercement*: I neede say no  
more: If the *Minde* of the Gi-  
ver, It was most freely given; for  
it was before I could desire it, much  
lesse deserve it. And now I doe  
not know what is wanting of ARI-  
STOTLES requisites to make  
it an Act of perfect Liberality,  
and therefore as of it selfe it deserves  
commendation, so of most requires a  
publike commemoration: and how to  
publish it better, I could not finde,  
then

then by *ingraving* it, as it were,  
in a pillar of marble to bee com-  
mended to all posterities and not to  
bee washt out with rivers of obli-  
vion; I meane, by recording it in  
an *Epistle* to goe before this  
Booke which is to come to pub-  
like view, and doubtles will bee  
of common use: which if your  
worship please to accept as I intend  
it, that is, as an *Argument* of  
my *Service*, I have what I desire,  
And so I commend you unto  
God.

*Tours in any liberall service  
to be commanded,*

R. W.

From *Lutterworth* in *Leicestersh.*

*May 10. 1627.*

greatnes thereof: I doe not am-  
plifie in word that which your  
worship did expresse in deed: For  
if the *Qualitie* of the gift addeth  
any thing unto it, the gift by  
your worship on mee bestowed,  
was so pretious that nothing more:

If

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ORIGINAL  
APPEARS  
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STOTLES requisites to make  
it an *Act* of perfect *Liberality*,  
and therefore as of it selfe it deserves  
commendation, so of mee it requires a  
publike commemoration: and how to  
publish it better, I could not finde,  
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in a *pillar of marble* to bee com-  
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vion; I meane, by recording it in  
an *Epistle* to goe before this  
Booke which is to come to pub-  
lish. and doubtles will bee  
use: which if your  
to accept as I intend  
as an *Argument* of  
I have what I desire,  
commend you unto  
in any liberall service  
to be commanded,

R. W.

From *Lutterworth* in *Leicestersh.*

May 10. 1627.



¶ To the Worth, my very  
worthy Friends, Mr WIL-  
LIAM BONHAM (of *paternoster-  
Row* in *London*) and Mrs. ANNE  
BONHAM his wife: Mr NATHA-  
NIELL HENSHAVVE, of *Val-  
lence* in *Essex*. Mr. BENIAMIN  
HENSHAVVE of *cheap-side* in  
*London*, and Mr. THOMAS HEN-  
SHAVVE of *Saffron Walden* in  
*Essex*: Health and Happines.

**N**either must I passe by you,  
( my worthy freinds )  
without giving some pub-  
lique testimonie of my service:  
for I am not so forgetfull as not  
to remember, nor so unthankfull  
as not to acknowledge your ma-  
nifold kindneses at divers times  
and sundry places heaped upon  
mee, each contending with other  
with multitude of benefites who  
should most oblige mee unto  
him:

him: Many yeares have passed  
since, I confesse, and I have been  
silent, as if I had beene Tongue-  
tyed, or else had drunke too deepe  
of Lethean liquor, and buried all  
in profound oblivion: But I desire  
for what is past to be held excu-  
sed: for I did it to no other end but  
that I might at length speake the  
more freely and that so loud that  
wheresoever English is under-  
stood the sound of your prayes  
might bee heard. I never had  
a fitter tyme to doe it then now  
beeing to publish a Booke by  
mee lately translated, of generall  
use, called GERHARDS ME-  
DITATIONS, a Booke both so  
delightfull and profitable that  
nothing can bee more: It was  
*gathered* by the *Authour* (a man  
well deserving of the Church)  
out of the *Holy Scripture* and out  
of

of Fathers, and such as have wrote  
godly Meditations, but cheifely  
out of *Austine*, *Bernhard*, *An-*  
*selme*, *Tauler*, so that if *Au-*  
*stine* please, if *Bernhard* please, if  
*Anselme* please, if *Tauler* please,  
if any please, *Gerhard* cannot but  
please: For hee hath extracted  
the Quintessence of them, and here  
you have in breife a *Synopsis* of all:  
so that without an Hyperbole it  
may truly bee sayd, that this  
Booke is the best that ever came  
forth under the Title of ME-  
DITATIONS. I doubt not  
then but that it shall finde the  
like entertainment with my  
Countrymen as the other did  
( which was entituled, *An exer-*  
*cise of PIETIE, or GER-*  
*HARDS Prayers* ) and that  
was so wonderfull that it mooved  
mee to translate this: So that  
wherefo-

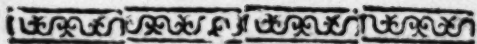
wheresoever this booke shall bee  
read, it shall bee also reported  
what you have done for mee, and  
there shall be extant a monument  
of my service unto you. May it  
please you then to embrace this  
Booke your selves, it will make  
you happy: May it please you to  
commend it to others, you shall  
make them happy: Last of all,  
May it please you to accept of my  
service, and you shall make mee  
likewise happy. What remaines?  
but that I pray unto God that  
both you, and I, and all that shall  
reade this booke or heare it read,  
may by the assistance of the holy  
Spirit profit by it, to the fur-  
thering of our salvation, and to  
the setting forth of Gods glory  
Through Iesus Christ our Lord.  
I rest.

*Yours to bee commanded*

R. WINTERTON.

*From Kings Coll. June 12. 1627.*





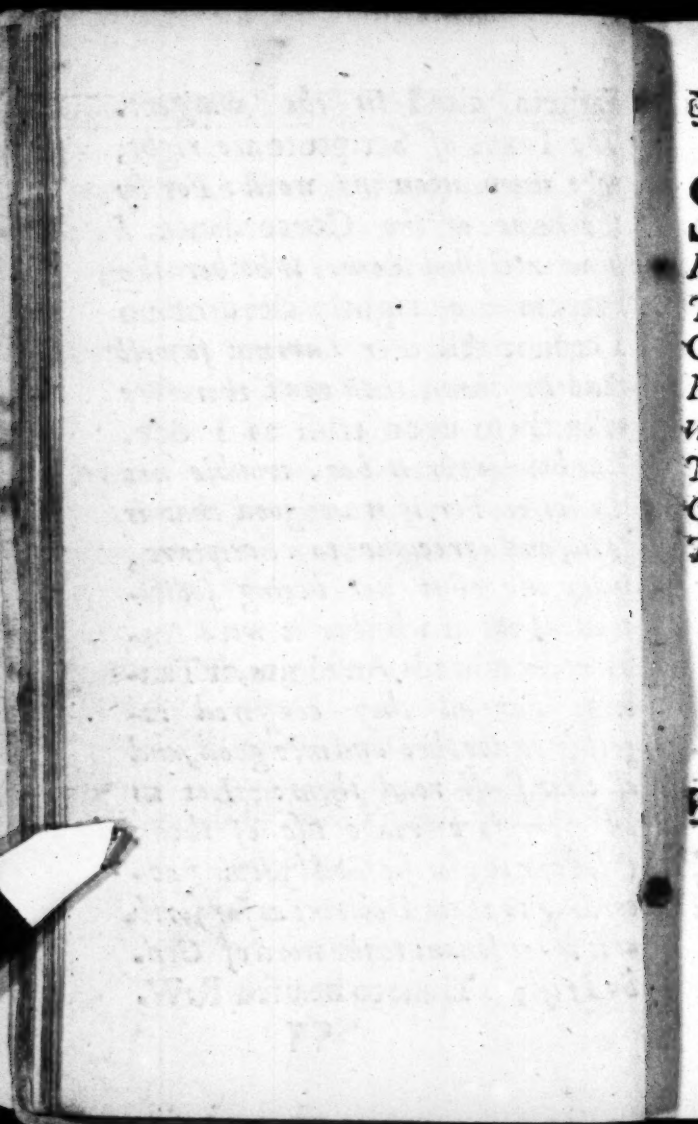
## To the Reader.

**C**Hristian Reader, and loving Countryman, a word or two to thee, and then I have done. In breife thus: In a long vacation now almost two yeares since at spare houres, as my dayly employments would give mee leave, I translated these Meditations: In the doing, when I drewe neare unto the end about the XLIII Meditation, it was told mee by a private freinde ( who was acquainted with what I was about ) I might spare my labour, for the booke was translated already: I left off presently and made enquirie after the booke; I found the Booke entituled ( The Soules Watch: or, A Day Booke for a devout Soule, by Iohn Gerhard Dr. of Divinitie, &c. ) I compared it with the Originall but  
I found

I found no such matter. I opened  
in divers places, and mee thought  
they should be Gerhards Meditati-  
ons for the matter, and I could not  
rest satisfied; I found at length that  
they were Gerhards indeed, but  
so as if they had not beene: For I  
gathered the Titles in the Latine  
Coppie, and in the English, and I found  
the order quite inverted, not any  
one in his right place. Beside, in the  
particular Meditations, I found  
many an Elleipsis, and many a Ple-  
onasmus, or much left out of the  
the Authours, and much inserted or  
inverted by the Translatour, beside  
Prayers of the Translatours inter-  
posed betweene the Meditations, a  
thing altogether supervacaneous: I  
condemn not the Prayers, but I say su-  
pervacaneous, because Gerhard had  
set forth Prayers of his own, & needed  
not his supplement. This was therefore  
so

So farre from making mee to desist  
that it mooved mee the rather to  
finish what I had begunne; After  
I had finished it, I compared my  
Latine Coppy with divers Latine  
Coppies, which I should have done  
at the first indeed, but I could not  
amongst all the Stationers in Cam-  
bridge finde any but of the same  
edition with mine, and that very  
erroniously printed, and most neg-  
ligently pointed; when I had cor-  
rected my Latine Coppy by compa-  
ring it with others, I made the  
English to goe with it word for  
word as farre as the Idiomc and  
proprietie of our English Tongue  
would permit, doing therein the  
part of a faithfull Translatour,  
without Diminution or Augmen-  
tation: About a quarter of a  
yeare since I met with a copy which  
had the texts of Scripture, and  
Fathers

Fathers cited in the margent.  
The Texts of Scripture are right;  
take them upon my word: For by  
the helpe of the Concordance I  
have rectified them. Whether the  
Fathers bee rightly cited or no  
I cannot tell: For I am not so well  
read in them; thou must therefore  
take them upon trust as I doe.  
But howsoever it bee, trouble not  
thy selfe: For if it bee good that is  
sayd, and agreeable to Scripture,  
make use of it not beeing sollici-  
tous about it whether it were Au-  
stines, Bernhards, Anselmes, or Tau-  
lers: For all they conspired to-  
gether to doe thee and mee good, and  
all that shall read them: Let us  
all therefore make use of them,  
& labour to glorifie God by living ac-  
cording to their Doctrine as far forth  
as it is consonant to the word of God.  
So I rest, Thine to be used R.W.



---

**S**ome say that Plants do better grow  
When they'r translated too and fro :  
I'm sure, when Bookes translated bee,  
They more and more doe fructifie.  
Gerhard did bring forth fruit before,  
But now it is deriv'd to more:  
What he beyond the Sea did sowe,  
Now Englishmen at home may mowe.  
Come Countrymen take what is yours,  
The Crop's brought home unto your doors

John Bonham.

---

**[** F pleasure may, or profit may thee mooue:  
Here's that which may deserve thy cheifest love.  
If thou desirest Riches to enioy:  
The doore is open to the Treasurie.  
If Beautie please: On this glasse cast thine eye,  
Here's that will Soule and Bodie beautifie.  
If honour please: The way's prepar'd for thee,  
To honour him whose service honours thee.  
If thou beest hungry, thirstie: Tast and see  
Christ's Flesh and Blood presented unto Thee.  
If thou beest naked: To this wardrobe hie,  
Where Christ his robe of Righteousnesse doth lie.  
If sicke thou art: For every maladie  
Here is a very present Remedie.  
If thou thy selfe defiled hast with sinne:  
Here is a Fountaine for to bathe thee in.  
If thou delightst in Flowers: here doe growe  
Such Flowers as Art and Nature ne're could show.  
Choose what thou wilt, here's what thou canst de-  
Riches, and Beauty, Honours, and Attire, (Fire,  
Meate, Drinke, and Med'cine, and a living spring,  
A Paradise of every pleasant thing. (bee:  
Here's Heaven on Earth: if Heaven on Earth can  
And so I wish thee to goe in and see.

Francis Winterton.

---

**G**erhard of late was but in Latine read,  
But now he hath his Language altered:  
Behold a change! see how Arts pencill can  
A Latine turne into an English-man.  
Gerhard in this tenne thousand doth excell,  
In three moneths space to speake our Tongue so we

Thomas Bonham.

---

**R**eader, if thou faine wouldst know,  
To whose labours thou doest owe,  
These sacred lines, think e who't may bee  
Seekes thy soules good, and that is he.  
Some say these writings Gerhards bee:  
He wrote indeed, but not to thee.  
Hee was to those that learned were:  
To thee hee was not though he were.  
Before thou couldst not understand,  
Hee's now translated to thy hand.  
Reade him and use him as thy Freind,  
And hee'l be thine unto the end.

William Norrice.



**T**Hou that desir'st on Earth a blessed ende,  
And seek'st the way to th' Heavens to ascend,  
Resort to Gerhard, hee'l direct the way  
Whereby thou maist ascend and live for aye.  
Thou needst no guide, 'tis easie to be gone,  
All lets remooved are by Winterton.  
The way's made plaine, which was before obscure  
That thou thereby mayst heavenly blisse procure.  
Indeavour then this way to walke aright,  
And it will lead thee to eternall light.

T. Gore.

**V**Pon a good the more communicate  
Wee alwaies set a better estimate:  
The Sunne it selfe, though of its selfe most bright,  
None would admire, did not hee see its light:  
Gerhard him selfe, though of him selfe hee's good,  
Had not beene so to us, not understood.  
This moov'd my freind this Gerhard to tran-  
scends Glory, and thy good to propagate. (state,

Edward Bonham.



¶ To the Right Honourable, right wise, and prudent, the Lords

\* *Consulls and Exconsuls,* \* or those and the whole order of the *that are, an* Senate of the famous Common- *those that* wealth of H A I B E R S T A D, have been his Lords and Patrons to be ho- *Burrough-* noured with all manner of ob- *masters.* servance : H E A L T H.



Any there are which compare Divinitie and Physicke together, and mee thinks they declare the matter very well: For as there is a twofold end of Physicke, the one to Galen. continue health in the body of man, and the other to recover it beeing lost: So also there is a twofold end of Divinitie, as concerning the diseases of the soule, for thereby is declared not onely how wee  
¶ ¶ 4. may

may bee delivered from our sins, but also how wee may continue in grace. Both these kinds of Physicke, both of body and soule are from God, as sayd *Saint Gregory*. Wee see then how that they agree in their Authour.

Physicke hath certaine Principles of its owne, to wit, *Reason* and *Experience* which are therefore called as it were the Legges thereof, with which whatsoever is agreeable it accepts, and whatsoever is not agreeable it rejects. So Divinitie hath a certaine and immoveable Principle, to wit, the word of God contained in the writings of the Prophets and Apostles, with which whatsoever agreeth shee accepts, and whatsoever disagreeeth shee rejects. Some proceede further, and shewe that all true Physicke is from regeneration: For nothing can regenerate, which it selfe is not regenerated: Therefore to the mundaying of the vitall spirit from the impure tinctures of diseases, which  
is

in as it were a kind of regeneration, there are required bodies regenerate, that is, spirits which are bodies spirituall for penetration, and tincture: and yet notwithstanding also spirits corporeall. So also the true end of Divinitie is the spirituall regeneration of the inward man, which Truth it selfe doth witnes that it is made of water and by the Spirit: They adde also the Resemblance of the Philosophers stone, with the blessed stone in the Church. But because these things are not granted by all, I will stay no longer upon them: It is sufficient for my purpose, that by comparing of Divinitie and Physicke together, I may with good consequence gather, that Divinitie is a Practicall doctrine, and therefore that they are in an error, that contend that it is Speculative, as some of the Schoolemen doe.

For although there are propounded unto us in this heavenly Philosophy, not onely things

to bee done, but also to bee be-  
leeved and hoped for, yet this  
hindreth not but yet it may be  
called Practicall. For Phy-  
sicke it selfe is employed in the  
Theorie of some things, and yet  
it is not called a Theoreticall Sci-  
ence, because it useth this The-  
orie, for Practise sake, and in or-  
der to Practise. And so it is in  
Divinitie: Not to adde further  
that in things to bee beleaved,  
or in the Articles of our Faith  
there is not onely required a bare  
knowledge but also an assent,  
which is an Act on the part of the  
will, as they, whome it doth con-  
cerne, doe prove by good Argu-  
ments. Now then if Divinitie be  
a Practicall Doctrine, certainly  
the end thereof shall not bee  
bare knowledge and naked The-  
orie, but rather Practise. *If ye  
knowe these things, Blessed are yee  
if yee doe them,* sayth our Saviour  
unto his Disciples. *The matter  
of our Religion consists not in words  
but in workes,* sayth Iustine. No

to say onely, but to bee, makes Chri-  
stians sayth Ignatius. The summe  
of Christian Religion is to followe  
him whome thou worshippest, sayth  
S. Augustine. What is Christianitie?  
It is beeing like unto God as farre  
as it is possible for humane nature,  
sayth S. Basil. But if the end and  
perfection of Christian Religion  
is not the bare knowledge but the  
Practise, how fewe true Christi-  
ans shall wee finde now a dayes?  
There is much Science every  
where, but little Conscience. It  
is well that the true Religion is  
defended by writing, disputing,  
and preaching, and by all good  
meanes, but wee should labour  
also to make our lives agreeable  
to our Christian Profession. If I  
have the knowledge of all mysteries,  
and have not charitie, I am no-  
thing, sayth the Apostle. What  
then will they answer hereafter,  
which have not the knowledge  
of all, but of some, not a perfect,  
but a slender knowledge of my-  
steries, and yet are proud of it,  
contemne

contemne others, envie others,  
and have no regard of Christian  
charitie? I will adde hither a say-  
ing out of an excellent booke,  
*Hee that would fully and soundly  
understand the words of Christ, must  
study to conformance all his life unto his.*  
What doth it profit thee to dis-  
pute highly of the Trinitie, if thou  
wantest humilitie and so displea-  
sest the Trinitie? If thou hadst  
the knowledge of all the Bible,  
and the sayings of all the Philo-  
sophers, what would all these pro-  
fit thee without charitie and the  
grace of God? Vanitie of Vani-  
ties, and all is vanitie but to love  
God and serve him onely: Know-  
ledge without the feare of God,  
what doth it import? If I knewe  
all things in the world and were  
not in Charitie, what would it  
profit mee before God? The grea-  
ter and the better thy knowledge  
is, the more greivous shall bee  
thy condemnation, unlesse thou  
livest the more holy. Bee not ther-  
fore proud of any Art or Sci-  
ence

ence: But rather feare for  
that which is given thee:  
Hither makes that place of Eras-  
mus: To what purpose is it to  
dispute how many wayes sinne is  
taken, whether as a privation on-  
ly, or else as a staine inherent in  
the soule? Let the Divine rather  
labour to make all men bee afraid  
of sinne, and to hate it: Wee  
contend without end what di-  
stinguisheth the Father from the  
Sonne, and each from the Holy  
Ghost, whether a Thing or a Re-  
lation, and how it can bee, that  
they should bee called Three, who  
have but one essence. How much  
more profitable were it to labour  
by all meanes piously and holily  
to worship and adore that Trini-  
tie, whose Majestie it is not law-  
full to search into; and to ex-  
presse the inestimable concord  
thereof by our mutuall concord  
as much as it is possible, that  
so at length wee may bee admit-  
ted into the fellowship thereof?  
Wee dispute how it can bee, that  
the



the fire, with the which the soules  
of the ungodly shall bee tormen-  
ted, beeing materiall, can worke  
upon a thing incorporeall. How  
much more profitable were it  
for us to labour with all our  
power, that nothing may bee  
found in us for that fire to burne  
&c? But I say againe, not the  
thing it selfe, but the abuse is to  
bee taxed. It is well that paines  
and study is spent in the accu-  
rate knowledge of the Articles  
of our faith. It is well the truth  
is defended against heresies, but  
so, that the summe and perfe-  
ction of Christian Religion bee  
not thought to consist therein,  
but that there bee a care had  
of a Christian life and Charitie.  
They live ill, which doe not be-  
leeve well, concerning God: and  
again, they beleeve unprofitably,  
which doe not live well. True  
faith is not within, unlesse good  
workes appeare without. They  
which doe not walke in the light,  
are not yet the children of light.  
Christians

Christians they are not who  
leade not a life beſeeming Chri-  
ſtians.

Therefore to kindle piety al-  
moſt extinct in this frozen old  
age of the world, and to adde  
a ſpurre to thoſe that are ſlowe  
in the way of the Lord, and to  
admoniſh my ſelfe and others of  
their duty, I did at ſpare houres  
gather together theſe holy Me-  
ditations, inſiſting in the ſteps  
of Auguſtine, Bernhard, Anſelm,  
Tauler, and others in the ſame  
kinde. Whoſe ſayings I often  
bring in, in this Manuall, and  
yet name not the Authours  
(though I might eaſily have done  
it) nor the texts of Scripture:  
For I was loth to trouble the me-  
ditation of the Reader: I thinke  
it not much materiall to know,  
whether what is ſayd be the  
Fathers or mine, ſo that atten-  
tion bee given unto what is ſayd.  
If any man pleaſe to attribute un-  
to the Fathers whatſoever is ſidly  
and conveniently ſayd in this  
booke,

booke, and unto mee whatsoeuer  
is sayd otherwise, I am not a-  
gainst it: All that I seeke for is,  
that some profit may come  
from hence unto the sonnes of  
the Church. And I shall thinke I  
have enough if at any one mo-  
ment there arise out of the rea-  
ding of this booke to any one  
soule, any one Holy and Godly  
Meditation.

If any man perchance meete  
with some words lesse elegant,  
or not fitly applyed, or seeming  
not to agree with the Analogie  
of faith (as I hope hee shall not)  
let him not presently cast away  
this booke, and brand mee with  
the note of heresie, but let him  
perpend the kinde of writing. I  
handle holy things which stand  
not in need of Rhetoricall flou-  
rishes. I write Homilies, not exact  
disputations: I lookt more unto  
the things themselves then unto  
the words.

Thou shalt not finde here spi-  
rituall questions, but serious exhor-  
tations

tations to holy life: not scurrile  
jest, but the spirituall riches of  
the inward man: not that which  
may exercise thee in disputation  
with subtiltie, but that which  
may instruct thee in the way of  
humilitie. Sometymes I followe  
Allegories, not that I thinke that  
all things are to bee transformed  
into Allegories, but because the  
kinde of writing beeing inten-  
ded to teach and to admonish,  
and not to contend, did seeme  
well to admitte of them. But  
what needs more of this matter?  
and why doe I bring so many  
things to defend my selfe, when  
as the indifferent Reader is long  
agoe satisfied, but the censorious  
Reader will never bee satisfi-  
ed?

To you therefore, right Ho-  
nourable, right wise and pru-  
dent, I entitle and dedicate these  
holy Meditations, that there may  
bee extant some publike testimo-  
ny of my service towards your  
honours. Knowne and procla-  
med

med unto all is your constancy  
in preserving the purity of Re-  
ligion, your singular prudence  
governing the Common wealth  
your liberalitie towards lea-  
ned men. These and other  
like reasons easily prevailed  
with mee so farre, that I do  
not doubt withall due expre-  
ssion of reverence, to de-  
dicate unto your Honour  
these the first fruites of my stu-  
dies such as they are, beeing the  
use and gaine of my winters va-  
cation: and that the rather be-  
cause some of your most honou-  
rable order by my Grandfather  
on the fathers side, and on the  
mothers side of pious memorie  
are descended from the same  
blood that I am, or else are ally-  
ed unto mee by marriage. Ac-  
cept therefore, right Honoura-  
ble, in good part this paper gift  
at my hands. Take mee into  
your patronage, and proceede  
to favour my studies hereafter as  
heretofore you have done.

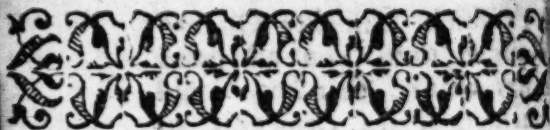
I beseech

I beseech Almighty God to  
continue unto you all good  
things, that is, that hee would  
vouchsafe of his clemencie to  
continue unto you the holy  
pledge of his Word, Peace, and  
Tranquillitie, the happy increase  
of the Common wealth, and all  
other benefits which hee hath  
most bountifully conferred upon  
your City: and not unto you  
onely but unto your posteritie  
also, if you shall have any. Gi-  
ven from *leanes* in the moneth  
of *Aprill* 1606.

Your Honours  
most observant,

M. I. GERHARD.

*Quedlingburg.*



The Table for direction  
to finde out any Medita-  
tion contained in this  
Booke.

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MEDITAT. I.

Of true confession and  
acknowledgment of  
Sinne.

*Confession is to cure Sinne  
A very present Medicine.*



Oly God, *just* Levit. 11. 4.  
*Iudge!* My Psal. 7. 11.  
sinnes are al-  
waies in my  
sight, I have  
them *alwaies* in my minde:  
Every day I thinke of the  
Iudgment, because death  
hangs over my head every  
houre. Every day I thinke of  
the Iudgement, because I

A

*must*

.Cor. 5. 10 *must give an account for every day, in the day of Iudgement. I examine my life, and behold! It is altogether vaine or profane. Vaine and unprofitable are many of my Actions, my Speeches much more, & my Thoughts most of all: Neither is my life vaine only, but profane also, and ungodly: I finde in it nothing that is good: For though something in it may seeme good, yet it is not truly good and perfect, because the contagion of originall sinne and my corrupt nature hath polluted it.*

Job. 9. 28. *Holy Iob said: I was afraid in regard of all my workes. If the holy man so complaine, what shall the ungodly doe? All our righteousnesses*

# MEDITATIONS.

3

ousnes is as the cloth of a  
menstruous woman: If our  
righteousnes bee such, what  
then shall our unrighteous-  
nes bee? If you shall doe all Luk. 17. 10.  
things (saith our saviour)  
which are commanded you, yet  
say: Wee are unprofitable ser-  
vants: If wee are unprof-  
itable when wee obey,  
surely we shall become abo-  
minable when we transgresse.

If I owe my selfe unto thee Anselm.

and all that I can, yea though  
I should not sinne, what shall I  
bee able to give unto thee, Ho-  
ly God, to redeeme mee from  
sinne? Our seeming righte-  
ousnes if it bee compared with  
the divine righteousness is  
meere unrighteousnes: A little  
light may shine in the dark-  
nes, but beeing set in the

Gregory in  
his moralls

A 2

light

light of the *sunne* is dark-  
 ned: The *wood* not brought  
 to the *Rule* may appeare  
*straight*, but if it bee apply-  
 ed to the *Rule* is found by  
 some eminent excrescence  
 where it is *crooked*. The *I-*  
*mage* of the *seale* may ap-  
 peare *perfect* in the eyes of  
 the *Beholders*, and yet it  
 may bee much *imperfect* in  
 the eye of the *Artificer*: E-  
 ven so, that which *glitter-*  
*eth* in the estimation of the  
*Worker*, is often times *base*  
 and *sordid* in the discretion  
 of him that *judgeth*: For the

Isay. 55. 8. *Judgements of God are of*  
*one kinde*, and the *Judge-*  
*ments of men are of another.*  
 The memory of many sinnes  
 doth affright mee, and yet  
 there are many more that I  
 doe

# MEDITATIONS.

5

doe not knowe of: *Who* Psal. 19. 12  
*knowes how oft hee offendeth?*  
*cleanse mee, ô lord, from my*  
*secret faults.* I dare not lift  
 up mine eyes unto *Heaven,*  
 because I have offended him  
 which dwelleth in the *Hea-*  
*vens:* In *Earth* I finde no re-  
 fuge: For what favour can  
 I expect of the *Creatures,*  
 when I have offended the  
 Lord of the *Creatures?* *My* Austine.  
*adversarie the Divell accu-*  
*seth mee,* and saith unto  
 God: *Thou most just Iudge,*  
*Iudge him to bee mine for his*  
*sinne, that would not bee thine*  
*by grace: He is thine by Na-*  
*ture, but he is mine by deligh-*  
*ting in his finnes: He is thine*  
*by thy passion, but he is mine*  
*by perswasion, he is disobedi-*  
*ent unto thee and obedient*

A 3 unto



unto me: He received of thee  
 the robe of immortalitie, and  
 innocencie, He hath received  
 from mee the raggs of unright-  
 eousnes: He hath cast of thy  
 cloth and put on mine. Ad-  
 judge him therefore to bee  
 mine, and to bee damned with  
 mee. All the Elements accuse  
 mee: The Heaven sayth, I  
 have given thee light for thy  
 comfort. The Ayre sayth, I  
 have given thee all manner of  
 fowles to bee at thy com-  
 mand. The Water sayth, I  
 have given thee divers kinds  
 of fishes for thy meate: The  
 Earth sayth, I have given  
 thee bread and wine for thy  
 Nourishment: And yet thou  
 hast abused all these to the  
 contempt and dishonour of our  
 Creatur: Therefore Let all

exp

lugo.

# MEDITATIONS.

7

our benefits bee turned to thy punishments. The fire sayth, *Let mee burne him.* The Ayre sayth, *Let mee Fann and Winnow him.* The Earth sayth, *Let mee swallow him up.* And Hell sayth *Let mee devoure him.* The Holy Angells, which were appointed by God to minister unto mee in this life, and to bee my consorts in the life to come, they accuse mee: And by my sinnes I have deprived my selfe of their ministerie in this life, and hope of their fellowship in the life to come. The voyce of God, that is, his divine Law accuseth mee: Eyther I must fulfil it, or perish: To fulfil it, it is impossible: To perish everlastingly, it is intolerable: God the

A 4 most

most severe judge, and  
most powerfull exequutor  
of his eternall lawe, accu-  
seth mee: Him I cannot de-  
ceive, for he is wisdom it  
selfe: From him I cannot fly,  
for he is Power it selfe reig-  
ning every where. Whither

Psal. 139. 7. then shall I fly? To Thee o  
Austin. up- Christ my alone Redeemer and  
on the 32. Saviour: My finnes are great  
Psalm. indeed, but Thy satisfaction is

greater: My unrighteousnes  
is great, but Thy righteousness  
is greater. I acknowledge:  
Forgive Thou. I set open: Shut  
Thou: I uncover: Cover Thou:  
In mee there is nothing, but  
that which will condemne  
mee In Thee there is nothing,  
but that which will save mee.  
I have committed many things  
for which most deservedly I  
might

might bee condemned: Thou  
hast omitted nothing, whereby  
I might bee saved. I heare a  
voice in the Canticles which  
bids mee hide my selfe in  
the Clefts of the Rocke. Thou Cant. 2. 14.  
art that Rocke, Thy wounds  
are those Clefts of the  
Rocke: In them will I hide  
my selfe against the accusa-  
tions of all the Creatures:  
My sinnes cry aloud, even  
unto heaven, but Thy blood  
which was poured forth for Heb. 12. 24.  
my sinnes cries louder. My  
sinnes are strong to accusa  
mee before God, but Thy  
passion is of more force to  
defend mee. The unrighte-  
ousnes of my life is power-  
full to condemne mee, but  
Thy most perfect righteous-  
nes is more powerfull to

A 5 save

*save mee. I appeale therefore from the Throne of thy Iustice to the Throne of thy Mercie: Neither dare I appeare in judgement, unlesse thou interpose thy most holy merits betwixt mee and thy judgement.*

---

MEDITAT. II.

**An exercise of Repentance from the Crosse of Christ.**

*Thy Saviour on the Crosse did chouse,  
To save thy life, his owne to loose.*

Bernard.

**B**Ehold thou faithfull  
soule the greife of him  
that suffered, the wounds of  
him that banged, the tor-  
ments of him that dyed on  
the Crosse. That Head at  
which

which the Angells tremble,  
is crowned with thornes:  
That face, which was most  
beautifull above the sonnes  
of men, is defiled by the  
spittings of the ungodly:  
Those eyes, which were more  
bright then the sunne, are  
darkned in death: Those  
Eares, which were wont to  
beare Angelicall Prayses  
doe ring now with the  
proud speeches, and the de-  
rision of sinners. That mouth,  
out of which did proceed  
most divine oracles, That  
mouth which taught the  
Angells hath no other  
drinke but Gall and Viniger:  
Those feete, which are to  
bee adored, are fastned with  
Nayles: Those hands, which  
stretched forth the heavens, Ioh. 9. 8  
are

are stretched forth on the  
crosse, and nayled. That bo-  
dy, which was the most sa-  
cred Temple of the Deitie,  
is whipped, and wounded  
with the speare, neither re-  
maines there any part in  
him save onely a Tounge,  
and that, to pray for them  
that crucified him. *Hee* that  
reigneth with the father in  
the Heavens, is by sinners  
greivously afflicted on the  
Crosse. God dyes upon the  
Crosse: God suffers: God pow-  
reth forth his bloud. Iudge  
the greatnes of the danger  
by the greatnes of the price.  
Iudge the danger of the dis-  
ease by the value of the Re-  
medie. Surely those wounds  
were great indeed which  
could no otherwise be cured  
but

but by the wounds of the living and quickning flesh. Surely that disease must needes be great which could not bee cured but by the death of the *Physitian*.

Consider, thou faithfull soule, Gods most fierce anger against us. After the fall of our first father, the eternall, onely begotten, and well beloved sonne of God becomes *succr* unto his father for us, and yet his anger was not turned away from us: Heb. i. 2. He by whom the world was made interceded for us, became our *Advocate*, and 1 Ioh. 2. 1. tooke the cause of us miserable sinners upon himselfe, and yet his anger was not turned away from us. Our *saviour* tooke upon him our flesh,



flesh, that by the glory of  
the *divinitie* communicated  
unto the *humanitie* hee  
might *expiate* and  
purge our sinfull flesh, that  
by the saving vertue of his  
most perfect righteousness  
communicated unto our  
Nature he might wipe a-  
way that venemous qualitie  
of sinne which cleaveth to  
our Nature, and in stead  
thereof conferre grace up-  
on us, and yet his anger was  
not turned away from us. Our  
sinnes and the punishment  
of our sinnes he taketh upon  
himselfe. His body is bound,  
whipped, wounded, peirced,  
crucified, buried. His blood  
like a dewe distilled most  
copiously downe all his  
members at his *Passion*: His  
most

most holy soule is made sorrowfull above measure, yea even unto death: He fees the paines of Hell: The eternall sonne of God cryeth out that he is forsaken of God: So great was his bloudy sweat, so great was his anguish, that he which comforteth the Angells stood in need of an Angell to comfort him: He dies who is the Author and giver of life to every living thing: If this comes to passe in the greene tree, what shall become of the dry wood? If this comes to passe in the Iust and Holy, what shall become of sinners? How shall God punish us for our owne sinnes, who is so wrathfully displeased with his owne sonne for  
other

other mens finnes? If his sonne is so greivously punished, shall wee his servants thinke to escape alwaies unpunished? What shall the Reprobate suffer, if such be the sufferings of his best beloved? If Christ departed not without a scourge, and yet came into the world without sinne, what scourges doe they deserve which come into the world in sinne, live in sinne, and depart in sinne? The servant rejoyceth, whilst the sonne is in greivous dolour, and paine, and that, for his sinne: The servant heapeth up the anger of God, whilst the sonne doth thus labour to pacifie, and appease his fathers wrath. Oh the infinite Anger

ger of God! oh his *unspeakeable* furie! oh the *inestimable* rigour of his Iustice! He which is thus enraged against his *onely* and *best beloved sonne*, the partaker of his owne essence, and that, *not* for any *sinne* of his *owne*, but because hee *intercedeth* for the servant, what will he doe to the *servant* that *persevereth* and *continueth* still securely in his finnes? Let the *servant* feare, and tremble, and bee sorrowfull for his *owne merits*, when the *sonne* is thus punished, and yet not for *his owne*. Let the *servant* feare, who ceaseth not to sinne, when the *sonne of God* is thus afflicted for sinne. Let the *Creature* feare,

feare, which hath crucified  
 the Creator. Let the ser-  
 vant feare, which hath slain  
 his Lord: Let the sinner and  
 the ungodly feare which  
 hath thus tormented the  
 pious and the Godly. Beloved  
 let us heare his cries, let us  
 behold his teares: He cries  
 from the crosse. Behold  
 man what I suffer for thee:  
 cry unto thee, because I dye  
 for thee: Behold the punish-  
 ments that I suffer: Behold  
 the nayles with which I am  
 peirced, and see if any greife  
 be like unto my greife. Al-  
 though my outward greife be  
 thus great, Yet my inward  
 greife is more greivous, be-  
 cause I finde thee so un-  
 thankfull. Have mercy,  
 have mercy on us thou  
 whose

Bernard in  
 his sermon  
 of the pas-  
 sion.

whose propertie it is to  
have mercy, and convert  
our stony hearts unto thee.

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## MEDITAT. III.

Of the fruite of true  
and serious Repen-  
tance.

*Our Saviour cry'd Repent, Repent,  
As Iohn that'fore our Saviour went,*

**T**He Foundation and be-  
ginning of holy life is  
saving Repentance. For  
where there is true Repen-  
tance, there is Remission  
of sinnes: And where there  
is Remission of Sinnes, there  
is the Grace of God: And  
where there is the Grace  
of God, there is Christ:  
And where Christ is, there  
is

is his Merit: And where  
there is Christs Merit  
there is satisfaction for  
sinnes: And where there is  
satisfaction for sinnes, there  
is Righteousnes: And  
where there is Righteous-  
nes, there is Ioy and Tran-  
quillitie of Conscience.  
And where there is Tran-  
quillitie of Conscience,  
there is the Holy Spirit.  
And where the Holy Spi-  
rit is, there is the sacred and  
Holy Trinitie: And where  
the Holy Trinitie is, there  
is eternall life: Therefore  
where there is true Repen-  
tance, there is eternall life.  
Where there is not true Re-  
pentance neither is there  
Remission of sinnes, nor the  
Grace of God, nor Christ,

nor

nor his Merit, nor satisfaction for finnes, nor righteousness, nor tranquillitie of Conscience, nor the Holy Spirit, nor the Holy Trinitie, nor eternall life.

Why therefore doe wee deferre our Repentance? And why doe wee procrastinate it from day to day? To Morrow is not ours, and to Repent truely is not in our power: And in the day of judgement wee must give account not onely for to Morrow, but also for the present day. To Morrowe is not so certaine as the destruction of the impenitent is certaine. *God hath promised Remission to the Repentant. But he hath not promised to Morrowe.* There is

Austine.



is no place for Christ his satisfaction, where there is not true contrition in the

Esay. 59.2. Heart. *Our sinnes doe separate betwixt God and us*, so sayth the Prophet Esay. And by Repentance wee returne againe unto him. Acknowledge and bewaile thy sinnes, so shalt thou finde God in Christ appeared towards thee. I blot out thine iniquities, sayth the Lord. Therefore our sinnes are enrolled in the Court of Heaven. Turne

Psa!. 51.9. *away thy face from my sinnes*, beggs the Prophet: Therefore our iniquities are set in the sight of God. Be converted unto us o God prayeth Moses: Therefore

Esay 59.2. *our sinnes doe separate us from*

from God: Our sinnes have  
 answered us, complaineth  
 Esay: Therefore they ac-  
 cuse us before Gods Iudge-  
 ment seate. *Cleanse mee* Psal. 51.2.  
 from my sinnes, prayeth  
 David: Therefore our sinnes  
 appeare most fowle and  
 filthy in the sight of God.  
 Cure my soule, for I have  
 sinned against thee, prayeth  
 the same David: Therefore  
 sinne is the disease of the  
 soule. Whosoever shall  
 sinne against mee, *I will blot* Exod. 32.32  
 him out of my booke, sayth  
 the Lord: Therefore for  
 our sins we are blotted out  
 of the booke of life. *Cast me* Psal. 51.12  
 not away from thy face,  
 prayeth the Psalmist:  
 Therefore for our sinnes  
 God casts us off. *Take not*  
 thy

thy holy Spirit from me  
 Basil upon Therefore as Bees are driven  
 the 33. Psal. away with smoake, and pige  
 ons with ill savours, so by ou  
 sinnes is the Holy Spirit  
 driven out of the Temples  
 Psal. 151. 12 our Hearts. Restore mee th  
 joy of thy salvation: There  
 fore sinne doth torment  
 the minde, and dry up th  
 moisture of the Heart. Th  
 Esay 24. 5. earth is defiled by the inha  
 bitants thereof, which ha  
 transgressed the lawe, crye  
 Esay: Therefore sinne is  
 contagious and infection  
 Psal. 130. 1. poyson. Out of the deepe  
 have I cryed unto thee  
 Lord, sayth the Psalmist  
 Therefore our sinnes presse  
 us downe unto Hell. We  
 Ephes. 2. 1. were sometimes dead in ou  
 sinnes, sayth the Apostle  
 There

Therefore *sinne* is the spirituall death of the Soule. By mortall *Sinne* man looseth God: God is the *Infinite* and *incomprehensible* good: Therefore to loose God is an *Infinite* and *Incomprehensible* evill. As God is the *cheifest* good, so *Sinne* is the *cheifest* evill. Punishments and Calamities are not absolutely evill, for many times there comes good of them. Yea rather it appeares that they are good because they come from God who is the *cheifest* good, from whome can proceede nothing but that which is good: They were in the *cheifest* good, to wit, in *Christ*: And the *cheifest* good cannot partake in that which is

B

evill

*evill* truely so called: And  
 moreover they lead us un-  
 to the *cheifest* good, that is, to  
 Luk. 24. 26. *life everlasting: Christ by his*  
*Passion entred into his glory,*  
 And so doe Christians by  
 Act. 14. 22. *tribulations enter into eter-*  
*nall life:* Therefore Sinne  
 is the *cheifest* evill, because  
 it withdrawes us from the  
*cheifest* good. The nearer  
 thou comest unto God, the  
 further thou departest  
 from Sinne: The nearer  
 thou comest unto Sinne, the  
 further thou departest from  
 God: How saving therefore  
 is *Repentance* which with-  
 drawes us from Sinne, and  
 brings us backe againe un-  
 to God! Sinne is measured  
 by the *greatnes* of him that  
 is offended: but Him the  
 Heavens

Heavens and the Earth cannot containe: In like manner such is our *Repentance* as *he* unto whom wee returne by *Repentance*. The *Sinner* is *accused* by his *Conscience* which he hath defiled, by the *Creator* whome he hath offended, by the *Sinnes* which he hath committed, by the *Creatures* which he hath abused, and by the *Devell* by whome he hath bene seduced. How *saving* then is *Repentance* which frees us from such accusations! Let us make hast therefore, Let us make hast to such a saving medicine for such a greivous disease. If thou repentest at thy *Aust. of Repentance*, thou doest not leave thy *Sinnes*, but thy *Sinnes* leave thee

thee. Thou shalt scarce finde  
 any one that repented truly  
 at his death, unlesse it were the  
 Gen. 31. 41. These upon the Crosse. Four-  
 teene yeares have I served thee  
 sayd Iacob to Laban, It is time  
 now that I should provide  
 for mine owne house: And  
 if thou hast served the world  
 and this life so many yeares,  
 is it not fit that thou shoul-  
 dest begin now to make  
 provision for thy Soule? Eue-  
 ry day doth our Flesh heape  
 Sinne upon Sinne, let the  
 Spirit therefore every day  
 wash them away by Repen-  
 tance: Christ dyed that Sinne  
 might dye in us: And shall  
 wee suffer that to live and  
 reigne in our Hearts, for the  
 destroying whereof the  
 Sonne of God himselfe dyed  
 Christ

Christ enters not into the Bernard.  
Heart of man by Grace,  
unlesse Iohn Baptist prepare  
the way by Repentance: God  
poureth not the oyle of mercie,  
but into the vessell of a con-  
trite Heart. God doth first 1 Sam. 2. 6  
mortifie us by contrition that  
afterwards he may quicken  
us by the Consolation of the  
Spirit. He first leads us into  
Hell by serious greife, that  
afterwards, he may bring us  
backe againe by the taste of  
grace. Elias first heard a Kin. 19. 12  
great and strong winde, over-  
turning mountaines, and  
cleaving Rockes, and after  
the wind an Earthquake, and  
after the earthquake there  
appeared fire. At length  
there followed a small and  
still voice. In like manner



Terrour goes before the  
tast of Gods love, and Sor-  
rowe before Comfort. God  
binds not up thy wounds un-  
lesse thou lay them open by  
Confession, and bewaile  
them: He Covers not, un-  
lesse thou first Kneover: He  
Pardons not, unlessse thou  
first Acknowledge: He Justi-  
fies not, unlessse thou first  
Condemne thy selfe: He  
Comforts not, unlessse thou  
first Despaire in thy selfe.  
This true Repentance God  
by his holy Spirit worke  
in us!

ME-

## MEDITAT. IIII.

## Of the name I E S V S.

*Blessed, Blessed name of Iesus,  
Who tormented was to ease us.*

**O** Good Iesus bee thou Bernard.  
my Iesus: for thy holy  
names sake have mercy on  
mee. My life condemnes mee,  
but the name of Iesus shall  
save mee: For this thy names  
sake, doe unto mee according  
to thy name: and seeing that  
thou art a true and a great  
saviour, surely thou doest re-  
spect those that are sinners in  
deed, yea great sinners: Have  
mercy on mee, ô good Iesus, in  
the time of Mercy that I bee  
not condemned in the time of  
Iudgment. If thou receive mee Anselm.  
into the bosome of thy mercy,

B 4 thou

thou shalt have never the less  
 roome: If thou bestowe up-  
 on mee the crumbe of thy  
 goodnes, yet thou shalt want  
 Elay. 9. 6. never the more: For mee thou wast  
 borne, for mee thou wast  
 circumcised, to mee also thou  
 art become a Iesus. How  
 sweete and delightfull is  
 this name! For what is Iesu  
 but a saviour? and what  
 harme can happen to those  
 that are saved? what else  
 can wee desire, or expect  
 beyond salvation? Receive  
 me, Lord Iesus, into the  
 number of thy sonnes, that  
 together with them I may  
 laude thy holy and saving  
 name. Though I have lost  
 my Integrity, yet thou hast  
 not forgotten thy Mercy.  
 Though I had power to

loose and condemne my selfe,  
yet thou in thy mercy art  
more powerfull to save  
mee. Lord doe not thou so  
looke upon my sinnes, as to  
forget thy mercy: doe not  
soponder and weigh my offences  
that they overpoise thy  
merit. Doe not foreremember  
my wickednes as therefore  
to forget thy goodnes. Re-  
member not thine anger a-  
gainst my guiltines, but re-  
member thy mercy towards  
my misery. Thou who hast  
given me a minde to desire  
thee, withdrawe not thy  
selfe from my desire. Thou  
who hast shewed unto mee  
my unworthines, and Iust  
damnation, hide not from  
mee Thy merit and the pro-  
mise of everlasting saluati-

ov. My Cause is to be tryed  
 at the heavenly Tribunall:  
 but this is my comfort,  
 that in the Court of Heaven  
 thou hast assigned unto  
 thee the name of a Saviour:  
 Luk. 2. 21, for that name was brought  
 downe from heaven by an An-  
 gell: O most mercifull Iesu,  
 to whom wilt thou bee le-  
 sus, if not to miserable sin-  
 ners that seeke thy grace  
 and salvation? They that  
 trust in their owne righte-  
 ousnes and holines, seeke  
 salvation in *them selves*:  
 But I fly unto Thee my sa-  
 viour, for I finde nothing  
 in my selfe worthy of eter-  
 nall life. Save the condem-  
 ned: Shew mercy to the sin-  
 ner: Justifie the unrighte-  
 ous: Absolve the accused.  
 Thou

Thou Lord art *Truth*, thy name is holy and true. Let thy name also become true in respect of mee, and become thou my *Iesus*, and *saviour*. Bee thou unto mee *Iesus* in this present life, bee thou unto mee *Iesus* in death, bee thou unto mee *Iesus* in the last Iudgement, bee thou unto mee *Iesus* in the life which is everlasting. I know *Thou* wilt, sweete *Iesus*: For as *Thou* art immutable in thy essence, so also thou art immutable in thy mercie: *Thou* wilt not change thy name, Lord *Iesus*, for my sake alone, who am a miserable sinner: Yea rather *Thou* wilt become my *saviour*; for *Thou* dost not cast out him that com-  
eth

Ioh. 14. 6.

eth unto thee: *Thou* that  
hast given mee a will to  
come unto thee, grant also  
unto mee that coming I  
may be received: For *Thy*  
*words are truth and life.* Let  
the propagation of *Originall*  
*sinne* within mee condemne  
mee, yet *Thou* art my *Iesus*:  
Let my *Conception in sinne*  
condemne mee, yet *Thou*  
art my *Iesus*. Let my *for-*  
*ming in sinne* and under the  
*curse* condemne mee, yet  
*Thou* art my *saviour*: Let  
the *Corruption of my Na-*  
*tivitie* condemne mee, yet  
*Thou* art my *saviour*: Let  
the *sinnes of my youth* con-  
demne mee, yet *Thou* art  
my *Iesus*. Let the *course of*  
my *whole life*, defiled with  
*most greivous sinnes*, con-  
demne

condemne mee, yet *Thou* art still  
my *Iesus*: Let *Death* the  
just punishment of my ma-  
ny and greivous finnes and  
offences condemne mee, yet  
*Thou* art my saviour: Let  
the severe sentence in the  
last Iudgement condemne  
mee, yet *Thou* art my *Iesus*.  
*In mee* is Sinne, Reprobation,  
Damnation: *In Thy name* is  
Righteousnes, Election, Sal-  
vation. I was baptized in  
*Thy name*: I beleeve in *Thy*  
*name*: In *Thy name* will I  
dye: In *Thy name* will I rise  
again: In *Thy name* will I  
appeare in Iudgement. In  
*this name* are all good  
thinges prepared for us,  
and shut up as it were a  
*Treasure*: So much are they  
diminished as my diffidence



is increased: which that it  
 may bee farre from mee I  
 beseech thee by this Thy  
 name, good Iesus, that for  
 my sinne and unbeleife I bee  
 not damned, whome by Thy  
 pretious merit and saving  
 name Thou wouldest have  
 to bee saved.

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MEDITAT. V.

An Exercise of Faith,  
 from the love of  
 Christ in the Ago-  
 nie of death.

*The Grace of Iesus Christ to mee  
 Is th' onely true felicity.*

**S**Ee Lord Iesus how in-  
 jurious I am to thy Pas-  
 sion: My Heart is vexed,  
 and my Soule is very sor-  
 rowfull

rowfull, because I have no  
goodworkes of mine owne,  
because I have no merits,  
when as Thy Passion is my  
action, Thy workes my me-  
rits: I am injurious to Thy  
Passion, when as I seeke for  
the supplement of my  
workes, whereas it is in it  
selfe Allsufficient. If I should  
finde Righteousnes in my  
selfe, Thy Righteousnes  
would profit mee nothing,  
or else I should not so much  
desire it: If I seeke for the  
workes of the Lawe, by the  
Lawe shall I bee Condem-  
ned: But I knowe that now  
I am no longer under the  
Lawe, but under grace. I  
have lived wickedly, I have  
sinned, holy father, against  
heaven and before thee, I am

not

not worthy to bee called thy  
sonne, yet thou wilt not re-  
fuse to call mee thy seruant:  
Deny mee not, I pray thee,  
the fruite of Thy Passion:  
Let not Thy blond wax bar-  
ren, but let it bringe forth  
fruite and deliver my soule.  
My sinnes have alwaies liued  
in my flesh: but, I entreat  
thee, let them at length dye  
with mee: Hitherto the  
flesh hath alwaies ruled o-  
ver mee, but let the Spirit  
at length triumph: Let the  
outward man bee subject to  
corruption and wormes, that  
the inward man may bee  
glorified. Hitherto I have  
alwaies given way to the  
suggestions of the Diuell,  
but grant hereafter, I be-  
seech thee, that I may  
triumph.

# GERHARDS

41

trample them under my feete. Rom. 16. 20

Satan is ready at hand to  
accuse mee, but he hath no-  
thing in mee. The sight of  
death affrighteth mee, but  
death is the end of my  
sins, and the beginning of an  
holy life. Now at length  
shall I bee able perfectly  
to please thee, O my God:  
Now at length shall I bee  
confirmed in goodnesse and  
vertue. Satan terrifieth mee  
with my sinnes, but let him  
accuse him which tooke upon  
him my infirmities, whome  
the Lord hath smitten for my  
sinnes: The debt which I  
owe is great indeed and I  
cannot pay any part there-  
of, but my trust is in the  
riches and bounty of him  
that hath undertaken the  
payment

Esay. 53.

paiment. Let him discharge mee, who hath made himselfe suerty for mee: Let him pay for mee, who tooke my debt upon himselfe. I have sinned, O Lord, and my sinnes are many and greivous, but This horrible sinne I will not commit, to make thee a Lyar, who by thy wordes, workes, and oath dost testify that satisfaction is made for my iniquities: I am not afraid by reason of my sins, Cor. I. 30 for Thou art my Righteousnes: I am not afraid by reason of my Ignorance for Thou art my Wisdome: I am not afraid of Death, for Thou art my Life: I am not afraid of my Errours for Thou art my Trueth: I am not afraid of Corruption, for Thou art my Re-

*Resurrection:* I am not afraid of the sorrowes of Death, for Thou art my Ioy: I am not afraid of the severity of Iudgement, for Thou art my Righteousnes: Distill upon my withered soule the dew of Thy grace, and quickning consolation: My Spirit waxeth dry, but it shall shortly rejoyce in Thee: My flesh doth languish, and is withered, but it shall shortly bud forth: I am subject to Corruption, but Thou shalt deliver mee from Corruption, for Thou hast delivered mee from all evils. Thou hast Created mee: how then can the workmanship of Thy hands bee dissolved? Thou hast Redeemed mee from all mine enemies: how then

then can Death have rule o-  
 ver mee? Thou hast bestowed  
 Thy Body and Bloud and all  
 that thou hadst, yea evē Thy  
 selfe for my salvation; how  
 then shall death withhold  
 them, which thou hast re-  
 deemed with so pretious a  
 ransom? Thou, Lord Iesu,  
 art Righteousnes it selfe: So  
 then my sinnes cannot pre-  
 vaile against Thee: Thou  
 art Life it selfe and the Re-  
 surrection: So then my death  
 cannot prevaile against  
 Thee: Thou art God: There-  
 fore Satan cannot prevaile  
 against Thee: Thou hast  
 given mee the Earnest of thy  
 Spirit, in that doe I glorie,  
 in that doe I triumph, and  
 am fully perswaded with-  
 out doubting that I shall  
 bee

2 Cor. 1. 22

bee admitted to the marriage of the Lambe. Most deare Bridegroom, Thou art my wedding garment which I put on in Baptisme: Thou shalt cover my nakednes, neither will I sowe the supplement of my Righteousnes to this most pretious and beautifull garment: What is mans Righteousnes but the Cloth of a menstruous woman? How then can I dare to patch that most pretious garment of Christs Righteousnes with this abominable ragge? In This garment will I appeare before thy face in Iudgment, when thou shalt Iudge the world in Righteousnes and equitie: This garment will I appeare before thy face in the king-  
 dome



dome of heaven: This garment shall cover my confusion, and reproch, that no man remember it any more for ever: There shall I appeare glorious and holy in thy sight: And this my flesh, this my body shall bee arrayed with beatificall glory, which glory shall bee everlasting, and without end.

lev. 22.20. Come Lord Iesus, and who-soever loveth Thee Let him say, **COME.**

**MED IT AT.**

## MEDITAT. VI.

Consolation for the  
Penitent, from the  
Crosse of Christ; Ga-  
thered cheifly out of  
Anselme.

*Christs Crosse my Crown I doe esteeme  
Whats'ever Heathen men doe deeme.*

**A**ll the glory of the godly Bernard.  
consists in the ignominie  
of the Lords Passion: All the  
Rest of the godly consists in  
the wounds of our saviour,  
our life in his death, our glory  
in his exaltation. How great  
is Thy mercy, O Heavenly  
father and Almighty God!  
of my selfe I could offend  
Thee, but of my selfe I could  
not appease Thee: Thou  
therefore

therefore in Christ doest reconcile mee unto Thee.

Anselm.

Bekold therefore, Holy God, the holy pledge of bu flesh, and forgive the guiltines of my flesh: Have respect unto what thy Sonne hath suffred for mee, and forget what thy wicked servant hath done against thee: My flesh doth provoke Thee to anger: Let the flesh of Christ, I beseech thee, move Thee to mercy: It is much, that my wickednes hath deserved: But it is much more, that the Holines of my Redeemer hath merited: Great is my unrighteousnes, but much more greate is the Righteousnes of my Redeemer. For as much as God is higher then man, so much is

is my wickednes Lower then  
his goodnes, both in qualitie,  
and quantitie. I am wholly  
Thine by Condition, grant  
also that by Love I may bee  
wholly Thine. Thou that  
makest mee to aske, make Math. 7.7.  
mee also to receive; Thou  
that grantest unto me, To  
seeke, Grant unto me also, To  
finde; Thou that teachest mee  
to knocke, open unto mee  
when I knocke. To desire, I  
have from Thee: Let mee  
have from Thee also, to ob-  
taine. To will, I have from Philip. 2.13  
Thee; Let mee have from  
Thee also, To perfect. Hcly  
God, Iust Iudge! If my  
sinnes bee concealed, they  
are incurable: If they bee  
seene they are detestable:  
they doe burne mee with  
C greife.

greife, and doe much more  
terrifie mee with feare:  
Doe not withhold, I pray  
thee, thy true mercy where  
thou findest so true miserie.  
Great is the sinne which  
thou findest here, but let  
Thy grace bee greater and  
more plentifull. Holy fa-  
ther powre not, I beseech  
thee, Thy wrath upon mee,  
seeing that Thou hast smit-  
ten Thy sonne for mee.

O Holy Iesus, deliver mee  
from the wrath of God, Thou  
that didst take it upon Thy  
selfe for my sake upon the  
Crosse. O Holy spirit protect  
mee by thy consolation a-  
gainst the wrath of God,  
Thou that in the Gospell  
hast declared mercie to the  
contrite and penitent. O Holy  
God

# MEDITATIONS.

51

God and Iust Iudge I finde  
no place to fly unto, from  
the presence of Thy wrath:

If I ascend up into Hea- Psal. 139. 8.  
ven, thou art there: If I de-

scend into the deepe behold  
thou art there also: If I take

the wings of the Morning and  
dwell in the uttermost parts of

the Sea, there also shall thy  
band lead mee, and thy right

band lay hold on mee: Vnto  
Christ therefore will I fly

and hide my selfe in his  
wounds: O mercifull God,

behold the body of Thy sonne  
wounded in every part, and

locke not upon the wounds  
of my sinnes. Let the blood

of Thy sonne wash mee from  
all my spots: Heare his most

ardent prayers offred unto  
thee for the salvation of the

C 2 elect.

Anſelm.

elect. O Holy God and Iust  
 Iudge, My life affrightes  
 mee, for if it bee exactly ex-  
 amined it is either Sinne  
 or Barrennes: And if there  
 seeme to be any fruite in it,  
 it is eyther counterfaite or  
 imperfect, or somewaies  
 corrupted, so that it cannot  
 please Thee, yea it must  
 needes displease Thee. True-  
 ly all my life is eyther sinful  
 and damnable, or unfruitful  
 and contemptible. But why  
 should I separate unfruitful  
 and damnable? Certainly if  
 it bee unfruitfull it is dam-  
 nable: for Every Tree that  
 bringeth not forth good fruite  
 is hewen downe and cast into  
 the fire. Not only the Tree  
 that bringeth forth ill fruite  
 is cast into the fire, but that  
 also

Matth. 3. 10

also which bringeth forth  
no fruite: The goates affright  
mee, for they were set on the *Matt. 24. 32*  
left hand of the Iudge, not  
because they did any euill,  
but because they did no  
good. To the hungry they gave  
no meat: To the thirsty they  
gave no drinke Therefore  
thou withered & unfruitfull  
tree, which hast deserved  
everlasting fire, what wilt  
thou answer in that day  
when thou shalt give ac-  
count for all the time spent  
in this life even to the  
winking of an eye: An Haire  
shall not perish from thy  
Head, nor a moment from  
tyme. O the straits! On  
this side shall bee thy sinnes  
accusing: On that side Iustice  
terrifying: Vnderneath thee



the horrible pit of Hell gaping: Aboue thee the angry Iudge condemning: Within thee thy conscience burning: Without thee the world flaming: *1 Pet. 4. 18.* The Iust man shall scarce bee saved: Whither then shall the sinner thus taken unawares betake himselfe? To lye hid, it is impossible: To appeare, it is intolerable.

Bernhard.

From whence then shall I seeke for the salvation of my Soule? from whome shall I seeke counsell? Who is hee that is called the Angell of great counsell? It is Iesus: He is the Iudge between whose hands I tremble. Feare not then, O my soule, bee comforted, despaire not: Hope in him, whome thou fearest, be.

betake thy selfe unto him  
from whome thou hast  
fledde. O Iesus Christ for  
this thy names sake doe unto  
mee according to Thy name.  
Looke upon mee miserable  
man, that call upon thy name:  
If Thou receive mee into  
the most ample bosome of  
Thy mercy, Thou shalt no  
whit bee straited. It is  
true, O Lord, my Consci-  
ence hath deserved damna-  
tion, and my Repentance is not  
sufficient for satisfaction:  
But it is most certaine, that  
Thy mercy is greater then my  
offence. In thee, O Lord, doe I Psalm. 31.  
put my trust, let mee never  
bee confounded.

C 4 ME-

## MEDITAT. VII.

Of the fruite of the  
Lords Passion.

*My hope on Christ is fixed sure,  
Who wounded was my wounds to  
cure.*

Bernhard  
upon the  
passion.

**A**S often as I thinke of  
the Lords Passion, I  
presume much of the Love  
of God and the forgiveness of  
my sins. Hee bowes downe his  
head to kisse me: He stretcheth  
forth his armes to embrace me:  
He openeth his hands to give  
unto mee: He openeth his side  
that I may see his heart fla-  
ming with love: He is lifted  
up from the Earth that he  
may drawe all unto him: His  
wounds are blewe with griefe,  
and shining with love: There-  
fore

fore by the opening of his wounds wee ought to enter into the secrets of his heart: With him there is most plenteous Redemption, because his blood distilled not downe drop by drop, but flowed downe most plentifully from five parts of his body:

As the Grape cast into the winepresse is squeezed, and powreth forth liquor on every side; so the flesh of Christ being pressed with the waight of Gods anger and our sinnes doeth on every side powre forth the liquor of blood. When Abraham would have offered his sonne for a sacrifice, the Lord sayd: Now I know of a truth that thou lovest mee: Doe Thou likewise acknowledge

Bernhard.

Gen. 22. 1.

the infinite love of the eternal father, in that he would  
 John. 3. 16. deliver his onely begotten  
 sonne to death for us: He  
 Rom. 5. 10. loved us when wee were his  
 enemies, and can he forget  
 us when wee are reconciled  
 unto him by the death of his  
 sonne? can he forget the pre-  
 cious blood of his sonne,  
 Psal. 56. 8. when as he telleth the teares  
 and the steps of the godly?  
 Can Christ in his life forget  
 those, for whome hee was  
 willing to undergoe death?  
 Can he in the time of his  
 glory forget those, for  
 whome he suffered so greate  
 Luther. torments? Consider thou faith-  
 full soule the manifold fruites  
 of the Lords Passion. Christ  
 powred forth for us a  
 bloody sweate, that in the A-  
 gonia

gonie of death a could separate  
might not oppresse us. It was  
his pleasure to wastle with  
death, that wee might not  
faint in the Agonie of death.  
It was his will to suffer most  
greivous anxietie and sor-  
rowe even unto death, that  
he might make us partakers  
of everlasting joy in the hea-  
vens. He would bee betray-  
ed with a kisse, which is a  
signe of freindship and good  
will, that he might blot out  
the sinne by the which Sa-  
tan betrayed our first parents  
under the colour of freind-  
ship. He would be apprehen-  
ded & bound by the Iewes,  
that he might set us at li-  
bertie which were bounde in  
the chaine of our sinnes, and  
subject to bee cast into ever-  
lasting

lasting damnation. He would beginne his Passion in the garden, that he might purge away sinne which tooke its beginning in the garden of Paradise: He would bee comforted by an Angell, that he might make us Angellsfellowes in the heavens. He was forsaken of his owne disciples that he might glewe unto himselfe us, who had most shamefully revolted from God. Before the Councill he was accused by false witnesses, that Satan might not accuse us by the lawe of God. He was condemned on Earth, that wee might bee absolved in heaven. He that committed no sinne was sheeched, that wee might  
 not

not in the day of Iudgement bee *strucken dumbe* by reason of *our sinnes*. He was willing to be *buffeted*, that *wee* might bee freed from the *sting* of Conscience and *buffettings* of Satan: He *suffered* himselfe to bee *mocked*, that *wee* might *insult* over Satan the *insulter*. His face was covered, that he might remove from us the *vaile* of sinne by which *wee* were *hindred* that *wee* could not *behold* the face of God, as beeing involved in *damnabie ignorance*. He would bee *disrobed* that he might restore unto *us* the *robe* of Innocencie, which *wee* had lost by sinne. He was *pricked* with *thornes* that he might *cure* the *compuncti-*



punitions of our hearts: He  
 underwent the burden of the  
 Crosse, that hee might take  
 from us the burden of e-  
 att. 27. 46 verlasting punishment: He  
 cryed out that he was forsa-  
 ken of God, that he might  
 purchase for us an everla-  
 sting habitation with God:  
 He thirsted on the Crosse,  
 that he might merit for  
 us the dewe of Gods grace,  
 and free us from everlasting  
 thirst. He would bee scorched  
 in the fire of Gods anger  
 that he might free us from  
 the fire of Hell. He stood  
 as guiltie that he might ab-  
 solve us. He was condemned  
 that wee might bee deliver-  
 ed from condemnation. He  
 was scourged by the hands  
 of the unrighteous that he  
 might

might free us from the  
scourges of the Divell. He  
cryed out for greife, that he  
might preserve us from e-  
verlasting exclama:ion. He  
powred forth teares that he  
might wipe away teares from  
our eyes: Hee dyed that wee  
might live: Hee felt the  
paines of Hell, that wee  
might never feele them: He  
was humbled, that so he  
might cure our sinfull Tu-  
mour. He was crowned with  
thornes, that he might me-  
rit for us a cet:stiaall crowne.  
He suffered of all, that he  
might save all. His eyes  
were darkened in death, that  
wee might live in the light  
of celestiaall glory. He suffer-  
ed ignominie and reproches,  
that wee might beare the  
Angells

*Angells sing cheerefully in  
heaven. Despaire not then,  
O faithfull soule: An infi-  
nite good was offended by  
thy sinnes, and an Infinite  
price is payd for them: Thou  
shouldest have bene con-  
demned for thy sinnes, but  
the sonne of God tooke up-  
on him the sinnes of the  
whole world, and was con-  
demned for them: Thou de-  
servedst to bee punished for  
thy sinnes, but God hath pu-  
nished them already in his  
sonne: The wounds of thy  
sinnes are great, but the Bal-  
same of Christs bloud is more  
pretious, and of virtue to  
Deut. 27. 26. cure them: Moses pronoun-  
ceth thee cursed, because thou  
hast not kept all that was  
wrote in the booke of the  
Lawe*

*Lawe, but Christ was made Rom. 16. 20  
the Curse for thee. In the  
Court of heaven there is an  
band-writing against thee,  
but Christ hath cancelled Col. 2. 14.  
that with his blood. Let  
Thy Passion therefore, O  
Christ, bee my last refuge!*

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## MEDITAT. VIII.

*Of the certainty of our  
salvation.*

*[ My hope shall never bee confoun-  
ded,  
Because my hope on Christ is found-  
ded.*

**W***Hy art thou troubled,  
O my soule, and why  
doest thou still doubt of the  
mercy of God? Remember  
thy Creatour: Who created  
thee*

thee without thee? Who  
 Psal. 139. 15. formed thy body in secret in  
 the lower parts of the Earth?  
 Who tooke care of thee when  
 thou wast not? will not he  
 have care of thee, now hee  
 hath made thee after his owne  
 Image? I am the Creature of  
 God, to the Creatour doe  
 I convert my selfe: Though  
 my Nature bee infected by  
 the Divell, in though it bee  
 Luke. 10. 30 wounded by theeues, that is,  
 by my sinnes, yet my Creatour  
 liveth: He which made mee,  
 can also renewe mee: He  
 which created mee without  
 any evill, can take all evill  
 from mee, whatsoever hath  
 entred into mee by the sug-  
 gestion of the Divell, by A-  
 dams prevarication, by my  
 owne action, yea though it  
 hath

hath overrunne my whole substance: Therefore my Creator can reforme mee, If so bee that it stands with his good pleasure and will: And certainly he will, for who ever hated his owne workmanship? Are wee not before him like clay in the hands of the Potter? If he had hated mee, certainly he would never have created mee, when I was nothing.

*He is the saviour of all men, 1 Tim. 3.1. but especially of them that beleeve. He created mee wonderfully, but he redeemed mee more wonderfully:*

*It never appeared more Bernhard. plainely that he loved us then in his woundes, and Passion.*

*Surely he is truely beloved, Clem. Alex. for whose sake the only begotten*

*gotten sonne of God is sent from the bosome of his father: If thou didst not desire my salvation, Lord Iesus, why didst thou descend frō hea-  
ven? But thou didst descend upon Earth, to die on the*

*Rom. 8. 32 Crosse. God to redeeme a servant spared not his owne sonne. Therefore assuredly, God Loveth man with a wonderfull love, seeing that he hath delivered up his sonne to bee afflicted, slaine, and crucified for the Re-  
demption of man. Very deare,*

*1 Pet. 1. 18 and very greate was the price of our Redemption: Therefore great and deare is the mercy of our Redee-  
mer. It might seeme to some that God loves his adopted sonnes, as dearly*  
as

as his *onely begotten sonne*:  
For that on which wee be-  
stowe any thing is *dearer*  
then that *which* wee *bestowe*:  
That he might make *us* his  
*adopted sonnes* he spared  
not his *naturall and coes-*  
*sentiall sonne*: It is no  
wonder then if he hath  
*prepared for us mansions* in Iohn 14.3.  
his heavenly house, seeing  
that he hath given us his  
owne sonne in whome is  
all the fullnes of the divini-  
tie. Certainly where there  
is the *fullnes* of the *divini-*  
*tie*, there is also the *fullnes*  
of *life and glorie everlasting*:  
But if he in Christ hath gi-  
ven unto us the *fullnes* of  
*life everlasting*, how shall  
he deny unto us a *little par-*  
*ticle thereof*? Assuredly our  
*heavenly*



heavenly father loveth *us*  
 his adopted sonnes with ex-  
 ceeding great love, seeing  
 he hath delivered his onely  
 begotten sonne for *us*. Assu-  
 redly the sonne embraceth  
*us* with exceeding greate  
 love, seeing that he hath  
 delivered up himselfe for *us*.  
 To make *us* rich, he endured  
 extreame povertie: for he  
 Matt. 8. 20. had not where to lay his head.  
 To make *us* the sonnes of  
 God, he is made *man*: nei-  
 ther doth he neglect *us* now,  
 having finished the worke  
 of our Redemption, but still  
 Rom. 8. 34 intercedeth for *us*, sitting at  
 the right hand of the divine  
 Majestie: What thinge is  
 there necessary for my sal-  
 vation which he shall not  
 obtaine, seeing that he hath  
 bestowed

bestowed *himselfe* to merit  
salvation for *mee*? what  
will the father deny unto  
his sonne who became obedi- Philip. 2.8.  
ent unto him unto death, e-  
ven the death of the Crosse?  
What will the father deny  
unto his Sonne, seeing that  
long agoe he hath accepted  
the price of our Redempti-  
on payd by him? Let my  
sinnes accuse mee, yet in  
this my Mediator doe I  
trust: He which excuseth  
mee is greater then he that  
accuseth mee: Let my  
weaknes affright mee, yet in  
his strength will I glory: Let  
Satan accuse mee, if my  
Mediator excuse mee: Let  
heaven and earth accuse mee,  
and my iniquities prove  
mee guilty, it is sufficient  
for

Bernard.

for mee that the Creator  
of Heaven and Earth, and  
Righteousnes it selfe doth  
intercede forme? The suf-  
ficiencie of my merit is to  
knowe that my merit is not  
sufficient: It shall bee suffi-  
cient for mee to have him pro-  
pitious, against whome only  
I have sinned: Whatsoever  
he hath decreed not to impute  
shall bee as if it had not beene:  
Neither doth it trouble mee  
that my sinnes are both grei-  
vous and divers and often  
repeated: For if I were not  
burthened with sinnes what  
need I desire his righteousness?

Austine.

If I had no disease, what neede  
I implore the helpe of the  
Matt. 9. 12 Physitian: He is the Physiti-  
Matt. 1. 21. an, He is the Saviour, He is  
1 Cor. 1. 30 Righteousnes it selfe, he  
can-

cannot deny *himselfe*: I am sicke, I am condemned, I am a sinner, I cannot deny *my selfe*. Have mercy on mee, O thou my *Physitian*, my *Saviour*, and my *Righteousnes*! Amen.

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## MEDITAT. IX.

That God alone is to be loved.

*Ey Love cleave fast to God above:  
For nought on Earth deserves thy  
Love.*

**R**ayse up thy selfe, O faith-  
full Soule, and love that  
cheife good in whome are all  
goods, without whome there  
is no other true good: No  
creature can satisfie our de-  
sire, because no creature is  
D perfectly

Anselm.

Gen. 8. 9.

perfectly good, but only good  
 by participation: Some cur-  
 rent of good doth descend  
 upon the creature from the  
 Creatour, but the fountaine  
 is still in God: Why there-  
 fore should wee forsake the  
 fountaine, and followe the  
 current? All good in the crea-  
 tures, is but the image of  
 that perfect good which is in  
 God, yea which is God: Why  
 therefore should wee lay  
 hold on the image and let  
 goe the thinge it selfe? Noahs  
 Dove could not finde on the  
 moveable waters where her  
 foote might rest: Even so  
 our soule amongst all sublu-  
 narie things cannot finde  
 ought which can fully satis-  
 fie her desire, by reason of  
 their inconstancy and frailty.  
 Doth

Doth not he wrong himselfe which *lovet* any thing *unworthie* of his love? Now the *soule* of *man* is more noble then all the *creatures*, because it was *redeemed* by the *passion* and *death* of *God*: Why therefore should it love the *Creatures*? Is it not contrary to that *Majestie* unto which *God* hath exalted the *Saints*. Whatsoever wee love, wee love either for *Power*, or *Wisdome*, or *Beauty*: And what is more *Powerfull* then *God*? what is more *wise* then *God*? what is more *Beautifull* then *God*? All the *Power* of *Earthly kingdoms* is from him, and under him: All the *wisdome* of men compared with the *wisdome* of *God* is fo-

lishnes: All the Beauty of the Creatures compared with the Beauty of God is Deformitie. If some powerfull King should treat by messengers with a Virgin of meane ranke and condition concerning marriage: should shee not doe foolishly in neglecting the King and setting her affection upon the messengers the Kings servants? So God by the beauty of all the Creatures desires to call us unto him, and invite us to love him: why therefore should our soules, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The Creatures themselves cry, why doe yee cleave unto us? why doe

doe yee place the end of your  
 desire in us? We cannot sati-  
 ate your appetite: Come yea-  
 ther to the Creator of us both.  
 From the Creatures we can  
 expect no reciprocall love:  
 The Creatures did not begin  
 first to love us: But God, who 1 Ioh. 4. 19  
 is love it selfe, cannot but  
 love those that love him: Yea  
 he prevents our desires and  
 our love, by loving us first:  
 How greatly then is God to  
 be loved, who in the first  
 place hath loved us so great-  
 ly? He loved us when as yet  
 we were not: For it was the  
 love of God that we came in-  
 to this world: He loved us  
 when we were his enemies: Rom. 5. 10  
 For it was his mercy and his  
 love that he sent his sonne to  
 be our Redeemer: He loved



*us when we were fallen into sinne: For it is his love that he doth not presently deliver us to death in our sinnes, but still expects our conversion. It is his love that beyond our merits, yea contrary to our merits, he translates us to the celestially Palaces. Without the love of God thou canst never come to the saving knowledg of God: Without the love of God all knowledg is unprofitable, yea hurtfull: Wherefore Love exceedeth the Knowledg of all mysteries, because This may be in the Devils, but That cannot be but in the godly. Why is the Devil most unhappie? Because hee cannot love the cheifest good. Contrarywise, why is*

is God most happy and blessed? Because he loveth all things, because hee is delighted in all his workes. Why is not our love of God perfect in this life? Because the measure of our love is according to the measure of our knowledge. Now in this life wee know but in part, & in a glasse: 1. Cor. 13. In the life to come we shall be perfectly blessed, because we shall perfectly love God; We shall perfectly love God: because we shall perfectly know him: No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world: The kingdom of God must beginne in the heart of man in this life, or else it cannot be con-

*summated in the life to come.*  
 Without the love of God ther  
 is no desire of eternall life:  
 How thē can any one be par-  
 taker of the cheifest good,  
 which loveth not, which seek-  
 eth not, which desireth not:  
 Such as thy love is such art  
 thou, because thy love transfor-  
 meth thee into it selfe: Love is  
 the cheifest Couple, because  
 the lover & the thing loved be-  
 come one. What hath conjoyned  
 the most just God & wretched  
 sinners? what hath conjoyned  
 them being infinitely distant  
 one from the other? Infinite  
 love. And yet that the infi-  
 nite Iustice of God might not  
 be weakned, the infinite  
 price of Christ interceded.  
 Againc what hath conjoy-  
 ned together God the Crea-  
 tour and the faithfull soule

Gavanar,

created, things infinitely distant? Love. In the life which is eternall wee shall be joyned to God in the cheifest degree. Why? Because wee shall love him in the cheifest degree. Love uniteth and transformeth: If thou lovest carnall thinges thou art carnall: If thou lovest the world thou shalt become worldly: But flesh and bloud cannot 1. Cor. 15. inherit the kingdome of God. 50. If thou lovest God and celestiall things thou shalt become celestiall. The love of God is the Chariot of Elias ascending up into Heaven. The love of God is the joy of the mind, the Paradise of the soule, it excludeth the world, it overcometh the Divell, it shutteth Hell,

it openeth Heaven. The love  
 of God is that seale by which  
 Revel. 7. 3. God sealeth the elect and be-  
 leeuers: God at the last  
 judgement will acknow-  
 ledge none to bee his; but  
 those that are sealed with  
 this seale. For faith it selfe,  
 the only instrument of our  
*Iustification* and *Salvation*,  
 is not true, unlesse it doe de-  
 monstrate it selfe by love.  
 There is no true faith unles  
 there bee a firme confidence,  
 and there is no confidence  
 without the love of God.  
 That benefit is not acknow-  
 ledged for which wee doe  
 not give thanks, and wee  
 doe not give thanks to him  
 whome wee doe not Love.  
 If therefore thy faith bee  
 true, it will acknowledge  
 the

the *benefit* of our *Redemption* wrought by *Christ*: It will *acknowledge*, and *give thanks*: It will *give thanks*, and *love*. The *Love* of God is the *life* and *rest* of the *soule*: When the *Soule* *departs* from the *body* by *death*, then the *life* of the *body* *departeth*: When God *departs* out of the *Soule* by reason of *sinnes*, then the *life* of the *Soule* *departeth*.

Again *God dwells* in our *hearts* by *faith*, *God dwells* in the *Soule* by *love*, because the *love* of God is *diffused* in the *hearts* of the *elect* by the *Holy Spirit*: There is no *tranquillitie* to the *Soule* without the *love* of God: The *world* and *Satan* doe much *disquiet* it: But God is

Eph. 3. 17.

Rom. 5. 5.

the

the cheife rest of the Soule.  
 There is no peace of conscience but to those that are justified by faith: There is no love of God but in them that have a filiall confidence in God: Therefore let the love of our selves, the love of the world, the love of the creatures dye in us, that the love of God may live in us: which God beginne in us in this world, and perfect in the world to come!

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MEDITAT. X.  
 Of our Reconciliation  
 with God.

Feare not my Soule, be not dismayd:  
 For Iesus Christ thy debts hath payd.

Esay 53.4. **C**Hrist truly tooke our infirmities, and bare our greifes

greifes and sicknesses. O Lord Mat. 8. 17.  
Iesus! that which in us me-  
rited eternall punishment,  
thou tookest upon thy selfe:  
That burthen which would  
have pressed us downe into  
Hell, Thou hast undergone:  
Thou wast wounded for our *Esay 53. 5.*  
iniquities, Thou wast broken  
for our sinnes: By the blew-  
nes of Thy wounds are wee  
healed: The Lord hath layd  
upon Thee the iniquities of us  
all. Surely wonderfull indeed  
is this change. Thou takest our  
sinnes upon thy selfe, and be-  
stowest Thy righteousness upon  
us: Death due unto us Thou  
undergoest Thy selfe, and con-  
ferrest life upon us: I cannot  
therefore by any meanes  
doubt of thy grace, or despaire  
by reason of my sinnes: The  
worst



worst thing that was in us,  
 Thou tookest upon Thy selfe:  
 How then canst thou despise  
 that which is the best in us  
 & Thine owne worke, to wit,  
 Psal. 16. 10. our Soule and body: Thou wilt  
 not leave my Soule in Hell,  
 neither wilt thou suffer thy holy  
 one to see corruption. For he is  
 truely sanctified whose sins  
 are abolished & takē away:  
 Psal. 32. 1. Blessed is the mā whose iniqui-  
 ties are forgiven, & to whō the  
 2 Lord imputeth not his sinnes:  
 How can God impute our sins  
 to us, when hee hath already  
 imputed them to another?  
 Esay 53. 8. For the wickednes of his peo-  
 ple, he hath smitten his best  
 beloved sonne: By th know-  
 ledge of him therefore  
 hee shall justifie many and  
 shall beare their iniquities:  
 How

*How shall hee justifie those that are his? Heare and attend O my Soule: He shall save them by the knowledge of him, that is, by the saving acknowledgment and firme apprehension by faith of the mercie and grace of God in Christ. This is life eternall* Iohn 17. *to knowe and acknowledge thee the only true God, and Iesus Christ whome thou hast sent: And therefore if thou shalt confesse with thy mouth* Rom. 10. *the Lord Iesus, and beleve with thy heart that God raised him from the dead thou shalt bee saved. Faith apprehendeth Christs satisfaction: He bare the iniquities of those that are his, He suffered for the sinnes of many, He interceded for the*  
transf-

*transgressours: For hee*  
*should have had very fewe*  
*just, unles in mercy he had re-*  
*ceived sinners: Thou shouldst*  
*have had fewe just, O Iesus,*  
*unles Thou hadst remitted the*  
*sins of the unjust: How then*  
*shall Christ judge according*  
*to severitie, the sinnes of the*  
*Penitent, which Hee hath ta-*  
*ken upon himselfe? How shall*  
*he condemne him that is guil-*  
*ty of sinne, seeing that He him-*  
*selfe was made sinne for us?*  
*Will he condemne those, whom*  
*he calleth his freinds? Will he*  
*condemne those, for whome*  
*he hath intreated? Will he con-*  
*demne those, for whome hee*  
*dyled? Lift up thy selfe ther-*  
*fore, O my soule, and forgett*  
*thy sins, for the Lord hath*  
*forgotten them. Whome do-*  
*est*

Cor. 5. 21.

John 15.

4.

zech. 18.

est thou feare as the Punisher of thy sinnes but the Lord, who himselfe made satisfaction for thy sinnes? If any other had payd the price of my Redemption, I might have doubted, whether the just Iudge would accept of that satisfaction: If a man, or an Angell had satisfied for my sinnes, yet still there might bee a doubt, whether the price of Redemption were sufficient: But now there is no place for doubt. How can it be that hee will not accept of that price which he hath paid himselfe? How can that choose but be sufficient which is from God himselfe? Why art thou yet troubled O my soule? All the waies

Psal. 42. 5.

Psal. 25.10. *wayes of God are mercy and*  
 Ps. 119.137. *truth: Iust is the Lord, and*  
 Psal. 42. 5. *Iust are his Iudgments: Why*  
*art thou troubled O my soule?*  
*Let the mercy of God raise*  
*thee up, let the Iustice of*  
*God also raise thee up. For*  
*if God be Iust, for one of-*  
*fence he will not exact dou-*  
*ble satisfaction: For our*  
*sinnes he hath smitten his*  
*sonne; how then can he smite*  
*us his servants for them?*  
*How can he punish our sinnes*  
*in us which he hath already*  
 Psal. 117.2. *punished in his sonne? The*  
*truth of the Lord endureth*  
 zec. 33. *for ever: As I live, saith the*  
 I. *Lord, I will not the death of a*  
*sinner, but rather that hee*  
*turne from his wickednes and*  
 Mat. 11.28. *live. Come unto me all ye that*  
*labour and are heavy laden,*  
*and*

& I will refresh you, saith our Saviour. Shall we make God a Lyar, and labour by the weight of our sins to beare downe his mercy? To make Austine God a Lyar, and to deny his mercy is a greater sinne then all the sinnes of the whole world: and therefore *Iudas* sinned more in despairing, then the *Iewes* in crucifying Christ: But rather where sinne hath Rom. 5.20. abounded, there also grace hath abounded much more, and over weigheth our sins by infinite degrees. For sins are but the sins of Men, but Grace is the grace of God: Sinnes are temporall; But the Grace of our Lord is from eternitie to eternitie. Satisfaction hath beene made for our sinnes, and the Grace of  
God

*God is repaired by the death of Christ, and is established for ever, unto which I betake my selfe as a devout supplicant.*

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MEDITAT. XI.  
Of the Satisfaction for  
our sinnes.

*The death of Christ is life to thee,  
If thou a Christian truly bee.*

Mat. 11. 28.

**C**ome unto me all ye that  
labour & are heavy laden  
and I will refresh you: They  
are the words of our Savi-  
our. It is true indeed, Lord  
Iesus, I am burthened over  
much, and I sigh under the  
weight of my sinne, but I  
make hast unto Thee the  
fountaine of living water.  
*Come*

*Come unto mee, Lord Iesus,  
that so I may come unto Thee:  
I come unto thee, Lord, be-  
cause thou first camest unto  
mee: I come unto thee, Lord  
Iesus, and with anxietie I de-  
sire thee, for I find no goodnes  
in my selfe: But if I found a-  
ny goodnes in my selfe I  
should not with such anxie-  
tie desire thee. True, Lord Ie-  
sus! I labour and am heavy  
laden; neither can I compare  
my selfe with any of the  
Saints, or Penitent Sinners,  
unlesse it be with the Theise  
upon the Crosse. Lord have  
mercy upon mee, thou which  
hadst mercy on the Theise  
upon the Crosse. I have lived  
wickedly, I have lived in sinne  
but I desire to dye the death  
of the holy and righteous:  
But*



But *Holines* and *Righteousnes* are farre from my heart,  
 therefore to thy *Holines* & *Righteousnes* do I fly. Let  
 thy soule, Lord *Iesus*, succour mee, let it succour mee, se-  
 ing that thou layedst it down for a price of *Redemp-*  
*tion* for many. Let thy most  
 Mat. 20. 19. sacred body which was affli-  
 cted with rodde, spittings, bus-  
 fettings and thornes, and fast-  
 ned to the Crosse for mee, Let  
 that succour mee! Let thy  
 sacred and holy blond, O *Ie-*  
 sus, Let that blond succour  
 Iohn 19. 34. mee, which ranne out of thy  
 side at thy death and passi-  
 1. Iohn. 1. 9. on, and which cleanseth us  
 Iren. from our sinnes! Let thy most  
 holy Divinity succour me, thy  
 Divinity which upheld thy  
 Humanitie at thy Passion,  
 which

which also resting & not shewing it selfe, the greate Mystery of our Redemption was finished, which added infinite strength and weight to thy Passion, insomuch that God by his owne blood hath purchased unto himselfe mee miserable man! Let thy wounds succour mee, in which all my cure consisteth! Let thy most holy Passion succour mee! Let thy Merit succour mee as being my last refuge, and a Remedy against my sinnes! For in that Thou sufferedst, Thou sufferedst for me: Therefore in that Thou meritedst, thou meritedst for mee and for mine unworthines: Therefore God commendeth his love toward us, and proveth it by a testimonie surpassing

Act. 20. 28.  
Rom. 5. 8.

10.

passing the understanding  
of all men, yea of the An-  
gells themselves, in that  
*Christ dyed for us when as*  
*yet wee were sinners and the*  
*enemies of God: Who cā choose*  
*but admire this? Who can*  
*choose but be astonished at it?*  
*The Sonne of God intreated*  
*by no man, yea hated of all*  
*men, in greate mercy. intrea-*  
*ted for us who were sinners,*  
*and his enemies: neither in-*  
*treated he only, but also satisfi-*  
*fied Gods Iustice for us, by his*  
*most poore Nativitie, by his*  
*most holy Life, by his most*  
*bitter Passion, by his most*  
*cruell Death. O Lord Iesus,*  
*Thou that intreatedst for mee,*  
*sufferedst for mee, and dyedst*  
*for mee before I could desire*  
*thy Merit and Passion, or*  
*move*

move Thee by my prayers to  
 pay the Ransome for mee,  
 how canst Thou cast mee away  
 from thy face? How canst  
 Thou deny unto mee the  
 fruite of thy most holy Pas-  
 sion, when as now out of the Psal. 130. 1.  
 deepes I cry unto thee, and  
 beg the fruite of Thy merit  
 with teares and sighes? I was  
 an Enemy by Nature when  
 Thou dyedst for mee, but I  
 am made by Grace Thy  
 Freind, Thy Brother, & Thy  
 Sonne. Thou heardst an En-  
 emie before hee prayed un-  
 to Thee, and how canst thou  
 despise thy Freind which  
 comes unto Thee with  
 Prayers and Teares? Thou Iohn 6. 37.  
 wilt not cast out him that  
 commeth unto Thee, because  
 Thy word is Truth.  
 E                      Thou

68

*Thou* hast spoken unto us in  
*Spirit* and *Trueth*, and wee  
 have received from Thee  
 the words of eternall life. *At-*  
*tend* and raise up thy selfe, O  
 my soule: Before, we were  
 sinners by *Nature*; but now,  
 we are *Iust* by *Grace*: Before,  
 we were *Enemies*; but now,  
 we are freinds and kinsfolks:  
 Before, our helpe was in the  
 death of *Christ*; but now, it is  
 in *Christ* his life: Before, we  
 were dead in sinnes; but now,  
 wee are quickned in *Christ*:

*Ephes. 1. 4.* Oh the exceeding love of  
*God*, wherewith hee loved us!

Oh the superabundant  
*Riches* of his *Grace*, where-  
 by hee hath in *Heaven* pro-  
 vided a place for us! Oh the

*Luke 1. 78.* tender mercie of our *God*,  
 whereby the day Spring  
 from

*from on high hath visited us!*  
 But if the death of Christ  
 hath brought unto us Right-  
 eousnes and Life, what shall  
 his life doe? If our Saviour  
 dying payd the price unto his  
 father, what shall hee doe  
 now beeing alive and inter-  
 ceding for us? For Christ li-  
 veth and dwels in our heart,  
 if the Remembrance of his  
 most holy merit live & flou-  
 rish in it. Drawe mee, Lord  
 Iesuw, that I may possesse in  
 the truth of the thing, that  
 which here I expect by the  
 firmenes of hope. Let thy ser-  
 vant, I pray thee, bee with  
 Thee, and let him behold the  
 glory which the father hath Iohn. 17. 24  
 given to Thee, and let him  
 inhabite the mansion which Iohn 14. 2.  
 thou hast prepared in thy fa-

Psal. 84. 4. *thers house. Blessed are they  
that dwell in thy house, O  
Lord: They shall praise Thee  
for ever and ever.*

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MEDITAT. XII.

Of the Nature and Pro-  
perties of true Faith.

*Faith is not Faith, or if it bee,  
Faith is but dead, wants Charitie.*

**O** thou beloved Soule  
consider the Power of  
Faith, and give thanks un-  
to God who is the onely  
giver thereof: It is Faith a-  
lone that doth in such man-  
ner ingraft us into Christ  
Iohn 15. 4. *that, as Vine-branches doe  
drawe their sappe from the  
vine, so wee also from him  
doe*

doe drawe Life, Righteousnes,  
and Salvation. Adam fell  
from the Grace of God, and  
lost the divine image by his  
Incredulitie; but wee are a-  
gaine received to Grace, and  
the Image of God beginnes  
to be renewed in us by Faith.  
By Faith Christ becomes ours  
and dwells in us: And where Ephes. 3  
Christ is, there is the Grace  
of God: And where the  
Grace of God is, there is the  
inheritance of eternall life.  
By Faith Abel offered unto Hebr. 11  
God a greater sacrifice then  
Kain: So by Faith wee offer  
unto God spirituall sacrifici-  
ces, which is the fruite of our Heb. 13  
lipps. By faith Enoch was Hebr. 11  
translated: So Faith takes  
us from the societie of  
men, and makes us have



ail. 3. 20. our conversation in heaven,  
yea whiles wee are  
here upon earth. Christ even  
now dwells in us: wee have  
already eternall life in us,  
eb. 11. 7. but it is bid. By Faith Noah  
prepared the Arke: So wee by  
Faith doe enter into the  
Church, in which our soules  
are preserved, when all other  
perish in the vast sea of this  
world. By Faith Abraham  
left the Idolatrous land: So by  
Faith wee goe out of this  
world, leaving our Parents,  
Brethren, & Kinsfolkes, and  
cleave unto Christ who cal-  
leth us by his word. By Faith  
Abraham went into a strange  
Country in expectation of the  
promised land: So we by Faith  
doe looke for the celestiall  
el. 21. 2. Ierusalem which God hath  
pre-

prepared in the heavens. Wee  
 are strangers and Pilgrims in Psal. 39. 12.  
 this world, and travaile by  
 Faith unto a celestiall Coun-  
 try. By Faith Sarah conceived Hebr. 11. 11  
 her sonne Isaac in her old  
 age: So wee being spiritually  
 dead have received by Faith-  
 strength to conceive Christ  
 spiritually: For as Christ was  
 once conceived in the sancti-  
 fied womb of the virgin Ma-  
 rie: So in the faithfull soule,  
 which hath kept it self pure  
 from the contagion of the  
 world, he is every day spiri-  
 tually borne. By Faith Abra-  
 ham offred up Isaac: So also  
 wee by Faith doe spiritually  
 mortifie and sacrifice our  
 owne will, which is the be-  
 loved sonne of our soule: For  
 he which will follow Christ Matt. 16. 24

17.

must deny himselfe, that is,  
 renounce his owne will, his  
 owne honour, and the love of  
 Heb. 11. 22. himselfe. By Faith Isaac bles-  
 sed Jacob: So wee by Faith  
 are made partakers of all di-  
 Gen. 22. 18. vine Benedictions: For in the  
 seede of Abraham, that is,  
 in Christ, all nations shall bee  
 Heb. 11. 20. blessed. By Faith Ioseph pro-  
 phecyed of the Israelites going  
 out of Egypt, and gave com-  
 mandment concerning his  
 bones: So wee by Faith expect  
 an egressse out of the spiritu-  
 all Egypt of this world, and a  
 blessed resurrection of the  
 23 body. By Faith Moses was  
 preserved for three moneths:  
 So Faith hideth us from the  
 Tyrannie of Satan, untill at  
 length we bee brought into  
 Gods Royall Palace, and be  
 adopted

adopted spirituall Kings. By  
faith Moses chose rather to  
suffer affliction with the people  
of God, then to live in the  
glorie of Egypt: So Faith be-  
gets in us the contempt of  
glory, honour, riches, and the  
pleasures of this world, & ex-  
cites in us the desire of the  
kingdome of heaven. By Faith  
we choose rather the ignomi-  
nie of Christ, then the trea-  
sures of this world. By Faith  
Moses left Egypt & feared not  
the Kings anger: So Faith doth  
animate and confirme us, that  
wee are not terrified by the  
threats of the tyrants of  
this world, but rather obey  
the call of God with a cou-  
ragious and constant mind:  
By Faith Israel celebrated a  
Passeeover: So also wee by  
E 5 Faith

25

27

28

Faith doe celebrate a Pas-  
 over. Christ was sacrificed  
 for our Paschall Lambe,  
 Iohn 6. 55. whose flesh is meate indeed,  
 and whose blood is drinke in-  
 Heb. 11. 29. deed: By Faith the Israelites  
 passed through the red Sea:  
 So wee by Faith doe  
 passe through the sea of this  
 Iosh. 6. 20. world. By Faith the walls of  
 Iericho fell: So wee by Faith  
 destroy all the munitions of  
 Heb. 11. 31. Satan. By Faith Rahab was  
 saved: So in the universall  
 destruction of this world, by  
 Faith wee shal be saved from  
 33 destruction. By Faith the Fa-  
 thers overcame Kingdomes,  
 stopt the mouths of Lyons, and  
 quenched the force of fire:  
 So wee by Faith destroy  
 the kingdome of Satan,  
 escape the treacheries and  
 rage

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rage of the *Infernall Lyon*,  
and are delivered from the  
*scorching of Hell fire.*

But *Faith* is not a naked  
opinion, and Profession, but  
a true and lively apprehensi-  
on of *Christ* propounded to  
us in the *Gospell*, a full per-  
swasion of the grace of *God*,  
the confident rest of our  
*soule*, and *Peace* which re-  
lyes only upon the merit of  
*Christ*: This *Faith* is begotten  
of the seede of *Gods word*:  
For *Faith* and the spirit are  
one, & the word is the *Coach*  
by which the *Holy spi-*  
*rit* is brought unto us. The  
fruite doth followe the Na-  
ture of the seede: *Faith* is a  
divine fruite: Therefore the  
seede must bee divine, and  
that is *The word*. As in the  
*Creation*

Creation Light was made by  
the word of God: For God  
Gen. I. 14 sayd, Let there bee Light, and  
there was Light: So the Light  
of Faith ariseth from the  
Light of the word of God:  
Psal. 36. 9. In thy Light shall wee see  
Light, sayth the Psalmist.  
Seeing Faith doth joyne us  
unto Christ, seing it makes us  
one with him, Therefore it is  
the Mother of all virtues in  
us. Where there is Faith there  
is Christ, where Christ is  
there is an holy life, to wit,  
true Humilitie, true Gentle-  
nes, true Love. Christ and  
the holy spirit are not seve-  
red: where the holy spirit is  
there is true holines, There-  
fore where there is not an ho-  
ly life, there is not the san-  
ctifying spirit. And where  
there

there is not the spirit, neither is there Christ: where there is not Christ, neither is there Faith. Whatsoever branch doth not sucke its *Life and Nourishment* from the *Vine*, is not to be judged a part of the *Vine*: So neither are wee yet joy-  
ned to Christ by Faith unless wee sucke our *Life & Nourishment* from him. Faith is a kinde of *spirituall Light*: For our hearts are enlight-  
ned by Faith: Therefore it spreads abroad the *Rayes* of good workes: But where the *Rayes* of *spirituall life* are not, there is not yet the true *Light* of Faith: Bad workes are the workes of darknes: But Faith is *Light*: And what  
communion is there betweene  
*Light*

John 15.

2 Cor. 6



## GERHARDS

*Light and Darknes? Bad  
works are the seede of Satan:  
But Faith is the seede of*

*Cor. 6. 15 Christ: And what communi-  
on is there betweene Christ &  
Satan? By Faith our hearts  
are purified: But how can  
there bee any inward puritie  
in the heart, when the words  
are impure, and the outward  
workes appeare impure? Faith*

*Ioh. 1. 5. 4 is the Victorie which over-  
cometh the World. And how  
can there bee true Faith  
there, where the flesh over-  
cometh the spirit, and lead-  
eth it as it were captive? By  
Faith wee have Christ, and  
in Christ eternall life: But  
no impenitent sinner that  
persevereth in his sinnes can  
bee partaker of eternall  
Life: How then can hee bee  
partaker*

partaker of Christ? How can  
hee bee partaker of Faith?  
Kindle in us, O Christ, the  
Light of true Faith, that by  
Faith, wee may obtaine eter-  
nall salvation.

## MEDITAT. XIII.

Of the spirituall wed-  
locke of Christ and  
the Soule.

*Christ is by marriage knit to thee,  
If thou to him by sanctitie.*

**I** Will betroth thee unto mee Hosea 2. 1  
for ever, saith Christ unto  
the faithfull soule: Christ  
therefore would be present  
at the marriage which was Iohn 2. 1  
celebrated at Cana of Galile  
to shew that he came into  
the

the world to spirituall marriages. Rejoyce in the Lord with gladnes and leape, thou faithfull soule, for joy in thy God, who hath clothed thee with the garments of salvation, & compassed thee about with the robes of Righteousnes, like a Sponse adorned with Jewells and Braceletts. Rejoyce for the Honour of the Bridegroom, Rejoyce for the Beauty of the Bridegroom, Rejoyce for the Love of the Bridegroom. His Honour is the greatest that can be: For hee is true God blessed for ever: How great then is the dignitie of this creature, I meane the faithfull soule, seeing the Creatour himselfe is willing to betroth her unto himselfe! His Beauty is the greatest

Esay. 61. 10

Austine.

Rom. 9. 5.

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greatest that can be: For he  
is *Beautiful* above the *sonnes*  
of men, for they *sawe the glo.* Iohn. 1. 14.  
*ry of him, as the glory of the*  
*only begotten of the Father:*  
*His face shined like the Sunne* Matth 17. 2.  
*and his garments were white*  
*as Snow. His lippes were full* Psal. 45. 2.  
*of grace, and he was crow-* Psal. 8. 5.  
*ned with glory and honour.*  
*How greate then is his mer-*  
*cy, that Hee being the cheif-*  
*est Beauty doth vouchsafe to*  
*choose the soule of man to be*  
*his Sponse, whereas it is defi-*  
*led with the staines of sinne!*  
*On the Bridegroomes part*  
*there is the greatest Maje-*  
*stie: On the Spouses part there*  
*is the greatest infirmitie: On*  
*the Bridegroomes part there*  
*is the greatest Beauty: On*  
*the Spouses part there is the*  
*greatest*

Anselm.

greatest deformitie. And yet  
 farre greater is the love of  
 the Bridegroom towards the  
 Spouse, then of the Spouse  
 towards the Bridegroom,  
 whose honour and whose  
 beauty doth so farre excell:  
 Behold thou faithfull soule,  
 Behold the infinite love of the  
 Bridegroom! It was his love  
 that drew him downe from  
 Heaven unto the Earth: It  
 was his love that bound him  
 to a pillar: It was his love that  
 fastned him to the Crosse: It  
 was his love that enclosed him  
 up in the grave: It was his  
 love that hee descended into  
 Hell. What could make him to  
 doe all these things? Surely  
 it was his love towards his  
 Spouse. But our hearts are  
 stony, and beavier then leade,  
 if

if the bond of so great love  
cannot drawe us unto God,  
whereas it hath drawne God  
downe unto us. Naked was Ezech. 16.  
his Spouse, and being naked 22.  
could not be admitted into  
the Royall Palace of the  
heavenly King: And He hath  
clothed her with the garments Esay 61.10.  
of Righteousnes and Salvati-  
on, whereas shee lay enwrap-  
ped and involved in the foule  
coate of her sinnes, and the  
most filthy rags of iniquitie:  
Hee hath granted unto her to Revel 19.8.  
be clothed with silke which is  
white and shining: The silke is  
the Saints Iustification: That  
garment is the Righteousnes  
which was obtained by the  
death and passion of the  
Bridegroome himselfe. Jacob Gen. 29.27  
laboured fourteene yeares to  
obtaine

obtaine Rachel to be his wife.  
 But Christ for thirtie foure  
 yeares almost endured han-  
 ger, thirst, cold, povertie, ig-  
 nomie, reproaches, bonds,  
 whippes, the bitternes of gall,  
 and death upon the Crosse to  
 purchase unto himselfe the  
 faithfull - soule to be his

Judg. 14. 1. *Spoise*: Sampson went downe  
 and chose out of the Philis-  
 tines, which were adjudged  
 to destruction, a wife unto  
 himselfe. The sonne of God  
 came downe and chose unto  
 himselfe a *Spoise* out of men  
 that were condemned and  
 subject to eternall death. The  
 whole stock of the *Spoise* was  
 at enmitie with the heavenly  
 father, and Hee by his most  
 bitter passion hath reconciled  
 it unto his father. The *Spoise*

was

was prostrate upon the face  
of the earth, and polluted in Ezech. 16.  
her owne bloud: But Hee <sup>22.</sup>

hath washed her with the Epes. 5. 26  
water of Baptisme, and clean-

sed her with a most holy  
Laver: Hee hath cleansed  
the bloud of his Spouse with  
his owne bloud: For the bloud I Iohn 1. 7  
of the sonne of God doth  
cleanse us from all our sinnes.

The Spouse was deformed but  
Hee hath annointed her with Ezech. 16. 9  
the oyle of grace and mercy.

The Spouse was not honou-  
rably apparelled, But Hee  
hath put Braceletts and II

Eareings upon her: Hee hath  
adorned her with vertues  
and diuers gifts of the holy  
Spirit. The Spouse was very Tertull.  
poore and had no pledge to  
give unto him, Therefore hath

Hee



*He left unto her the pledge of his Spirit, and received from her the pledge of his flesh, and hath carried it up into heauen. The Sponse was hungry,*  
 Ezech. 16. *But Hee hath given unto her fine flower and hony and oyle to eate: Hee doth feede her with his flesh, and bloud unto eternall life. The Sponse is disobedient, and often breaketh her marriage faith, shee committeth fornication with the world and with the Diuell, & yet the Bridegroom out of his infinite love doth receive her againe into favour, as often as shee returneth unto him by true Repentance. Acknowledge & confesse, thou faithfull soule, these so many and so great Arguments of his infinite love.*

love. Love, thou faithfull Austine  
soule, the love of him that for  
love of thee descended into the  
wombe of the Virgin: We must Anselm.  
love him that delivered up  
himselfe for us, so much more  
then our selves, by how much  
hee is greater then us: Let us  
make our whole life confor-  
mable unto him, who for the  
love of us made himselfe  
wholly conformable unto us.  
Hee is justly to be account-  
ed most unthankfull who lo-  
veth not againe him of whom  
he was first beloved. How  
greatly therefore ought wee  
to love him who for the love  
of us, did as it were forgett  
his owne Majestie. Happy  
soule, which by the bond of  
this spiritual marriage is joy-  
ned unto Christ! Shee doth  
safely

safely and confidently apply unto her selfe all the benefits of Christ: even as in another case, by wedlock the wife doth shine glorious by the reflexion of the husbands Rayes upon her. Now by Faith alone are we made partakers of this blessed and spirituall marriage, as it is

Hof. 2. 15. written: I will betroth thee unto mee in Faith. Faith doth ingraft us into Christ, as a

Iohn 15. 5. branch into the spirituall vine, that wee may suck our life and nourishment from him, and as they which are

Mat. 19. 6. joyned in marriage are no more two but one flesh: So they

1. Cor. 6. 17 which by Faith. are joyned unto the Lord become one spirit with him, because

Ephes. 3. 17. Christ by Faith dwelleth in our hearts

hearts: And this Faith if it Gal. 5. 6.  
bee true, it worketh by Love.

As in the old testament the Levit. 21. 7.

Preists were compelled to  
marrie Virgins: So the Ce-  
lestiall Preist doth spiritual-  
ly comple unto himselfe such  
a Virgin as doth keepe her  
selfe pure and undefiled from  
the embracements of the Di-  
vell, the World, and her owne  
Flesh Vouchsafe, O Christ, at  
length to admit us unto  
the marriage of the Lambe! Rev. 19. 7.  
Amen.

## MEDITAT. XIV.

Of the Mysterie of  
Christ's Incarnation.

*Admire, my soule, the Mysterie  
Of Iesus Christ's Natiuitie.*

**L**Et us withdrawe our  
minds a while from  
these temporall things, and  
let us contemplate the My-  
sterie of the Lords Natiui-  
tie. The Sonne of God came  
downe from Heaven unto  
Gal. 4. 5. us, that wee might obtaine  
the adoption of Sonnes. God  
is made man, that man may  
bee made partaker of diuine  
grace and nature. About  
1 Pct. 1. 4. the Evening of this world  
would Christ bee borne, to  
shewe that the benefis of  
his

his Incarnation concerne  
not *this life*, but that which  
is *everlasting*. In the time of Luke 2. 14  
*Augustus* the *Peacemaker*  
would hee be borne, because  
hee made *Peace* betweene  
*God* and *Man*. In the time of  
*Israells* *servitude* would hee  
be borne, because hee is the  
*Redeemer* and *Deliverer* of  
his people. Vnder the raigne  
of a *forraigne King* would  
hee be borne, because his  
*Kingdome* was not of this Iohn 18. 3  
world. Hee is borne of a *Vir-  
gin* to signifie, that hee is  
not *conceivèd* or borne, but  
in the *hearts* of those that  
are *spirituall virgins*, that is,  
whose minds adhere not un-  
to the world and the *Drell*,  
but unto *God* in one *Spirit*.  
His birth was pure and holy.

to sanctifie our impure and polluted naturitie. Hee is borne of a Virgin betrothed to an Husband, to honour Matrimony, which was Gods Institution. Hee is borne in the darknes of the night, because hee was the true Light which illuminateth the darknes of the world. Hee is layd

Luke. 2. 7. in a Manger, because hee is the true food of our soules. Hee is borne betwixt an Oxe and an Asse, that men which were become like unto the beasts, might be restored to their former dignitie. Hee is borne in Bethlehem, that is, in the house of bread, because hee brought with him most plentifull food of divine benefits. Hee is the first, and onely begotten of his mother  
upon

Tertull.

Luke. 2. 7.

Mat. 2. 1.

upon Earth, because Hee was according to his divine nature the first and onely begotten of his father in Heaven.

Hee is borne poore and mee- 2. Cor. 8. 9.

dy, to purchase for us celestiall Riches. Hee is borne in a Stable, to bring us to his Royall Palace which is in Heaven. From Heaven is Luke 2. 9.

sent the messenger of this so great a benefit, because no man on Earth understood the greatnes thereof: And further it was meete that the messenger of Celestiall gifts should bee Celestiall.

The Armies of the Angells reioyce because wee are by the Incarnation of the Sonne made partakers of their Happines. To the Shepherds first is declared this

13



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Mat. 2. 1.

upon

upon Earth, because Hee was according to his divine nature the first and onely begotten of his father in Heaven. Hee is borne poore and needy, to purchase for us celestiall Riches. Hee is borne in a Stable, to bring us to his Royall Palace which is in Heaven. From Heaven is sent the messenger of this so great a benefit, because no man on Earth understood the greatnes thereof. And further it was meete that the messenger of Celestiall gifts should bee Celestiall. The Armies of the Angells reioyce because wee are by the Incarnation of the Sonne made partakers of their Happines. To the Shepherds first is declared this

13

so great a *miracle*, because the *true Shepherd* of our *Soules* came to bring backe the *lost sheepe* into the way. To the *ignoble* and those that were despised is the matter of so great joy declared, because *no man* can partake thereof, unlesse hee become *vile* in *his owne eyes*.

8

To them that watch over their flocks is his *Nativitie* declared, because they *onely* whose hearts do watch unto God, and not they that lie *snorting* in their *sinns*, are made partakers of so great a gift. The *Quire* of heaven, which was made *sorrowfull* for the *sinne* of our first *Father*, doth now sing and rejoyce. The *brightnes* and *glory* of that *Lord* and *King* appeareth

13

peareth now in the Heavens,  
 whose lowlines men despised  
 here on Earth. The Angell  
 sayes unto them, *Feare not,*  
 because *Hee* was borne, who  
 would quite take away all  
 cause of feare. Joy was decla-  
 red from Heaven, because  
 the Author and Giver of joy  
 was borne. Joy is commanded,  
 because Enmitie betweene  
 God and Man, the cause of  
 all sorrow, is removed. Glory  
 in the highest is rendred unto  
 God, which our first Father,  
 by his unlawfull transgression  
 of the commandement,  
 would have taken away.  
 True peace is obtained by his  
 Nativitie, because before,  
 men were Enemies unto God;  
 before, their owne Consci-  
 ence was their adversary; be-

- fore, they were at dissention  
one with another. True  
14 Peace is restored to the  
Earth, because Hee is over-  
come, which held us captive.  
15 Let us goe with the Shep-  
herds to Christs Manger,  
that is, to the Church, and  
in his swadling clothes, that  
is, in the sacred Scriptures  
shall wee finde the Infant  
19 enwrapped. Let us with Ma-  
rie the holy Mother of our  
Lord, keepe the words of so  
great a Mysterie, and let us  
every day recall them to our  
memorie. Let us follow with  
13 our voyce the Angells which  
sing before us, and let us ren-  
der unto God due thanks  
for so great a Benefit. Let us  
rejoyce and bee glad with all  
the heavenly armie. For if  
the

the *Angells* doe so greatly  
rejoyce for our sake. How  
much more ought wee to re-  
joyce, seeing unto us Hee  
is borne and given? If the *Esay* 9. 6.  
*Israelites* did lift up their *2 Sam. 6. 15*  
voyces with Iubilie when  
the *Arke* of the *Covenant*  
was brought unto them,  
which was but a figure and  
shadowe of the *Lords* In-  
carnation: How much more  
ought wee to rejoyce, unto  
whome the *Lord* himselfe is  
come, & hath taken our flesh  
upon him? If *Abraham* rejoy- *Iohn. 8. 56.*  
ced when he sawe the day of  
the *Lord*: when the *Lord*, in  
an humane shape assumed for *Gen. 18. 2.*  
a time, appeared unto him:  
what should wee doe now  
*Christ* hath coupled unto  
himselfe our Nature by an  
F 5. everlasting

*everlasting and inviolable covenant? Let us admire here the infinite goodnes of God, who himselfe would descend unto us, seeing that wee could not ascend unto him. Let us admire the infinite Power of God, who of two things most distant, I meane, the Divine, and Humane Nature could make one, so nearely; that one and the same should bee God and Man. Let us admire the infinite wisdom of God, who could finde out a meanes to worke our salvation, when Men and Angels saw no meanes. An Infinite good was offended, and an Infinite satisfaction was required: Man had offended God, of Man was satisfactiō required: But  
by*

by Man neither could an Infinite satisfaction be made, neither could Gods Justice be satisfied without an Infinite price: Therefore God was *Anselm.* made Man, that both hee which had sinned might satisfy, and hee which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods Justice and Mercy, which no creature could finde, before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things and not curiously pry into them: Let us desire to looke in, though wee cannot conceive all. Let us rather confesse our Ignorance, then deny Gods omnipotence.

ME-



## MEDITAT. XV.

Of the saving fruite of  
the Incarnation.

*Christ was Conceiv'd in Virgins  
wombe,  
That thou might'st sennæ of God  
become.*

Luk. 2, 10. **I** Bring tidings unto you of  
greate joy, saith the An-  
gell at our Saviours Nati-  
vitie: Of greate joy indeed,  
that is, such as passeth mans  
understanding. It was a ve-  
ry great evil, that wee  
were held captive under the  
wrath of God, under the  
power of the Divell, and un-  
der eternall damnation: But  
it was yet greater, because  
men either knew it not, or  
else did neglect it. But now,  
great

great joy is declared unto us,  
because Hee that delivereth  
us from all evils is come into  
the world: Hee is come, a Hugo.  
Physitian to the sicke, a Redeem-  
mer to the Captives, the Way  
to the Wanderers, Life to  
them that were Dead, and  
Salvation to them that were  
condemned. As Moyses was Exod. 3. 10.  
sent from the Lord to deli-  
ver the people of Israell from  
the servitude of Egypt: So  
Christ was sent from his Fa-  
ther to redeeme all mankind  
from the Divells slaverie.  
As the Dove after the dry-  
ing up of the waters of the  
deluge brought an olive Ge. 1. 8. 11.  
branch into the Arke of  
Noah: so Christ came into the  
world, to preach peace & the  
reconciliation of Man with  
God.

God. Therefore wee have  
 cause to rejoyce, and conceive  
 great things of the mercy of  
 God. Hee which loved us so,  
 Rom. 3. 10. beeing his Enemies, that hee  
 did vouchsafe to assume our  
 Nature to bee united to his  
 divinitie, what will hee deny  
 unto us beeing joyned unto  
 him by participation of our  
 Eph. 5. 29. flesh? Who ever hated his owne  
 flesh? How then can that  
 cheife and infinite mercy re-  
 pell us from him beeing now  
 made partakers of his Na-  
 ture? Who can in thought,  
 much lesse in words attaine  
 to the greatnes of this My-  
 sterie? Here is the great-  
 est Sublimitie, and the great-  
 est Humilitie, the great-  
 est Power, and the greatest  
 Infirmitie; the greatest  
 Majestie,

*Majestie, and the greatest  
Frailtie: What is higher then  
God, and lower then Man?  
What is more powerfull then  
God, and weaker then Man?  
What is more glorious  
then God, and more fraile  
then Man? But That cheife  
Power found out a meanes  
to conjoyne these, seeing that  
the cheife Iustice did neces-  
sarily require such a con-  
junction. Who also can con-  
ceive the greatnes of this  
Mysterie? An equivalent Anselm.  
and infinite price was requi-  
red for the sinne of man, be-  
cause man had turned himselfe  
away from the infinite good,  
which is God. But what could  
be equivalent to the infinite  
God? Therefore infinite Iu-  
stice it selfe takes as it were  
of*

of himselfe an equivalent price, and God the Creatour suffers in the flesh, that the flesh of the Creature should not suffer for ever. An infinite goodnes was offend'd and none could intercede but a Mediatour of infinite Power, and what is infinite, but God?

2Cor. 5. 19. Therefore God himselfe reconciled the world unto himselfe, God himselfe became Mediatour, God himselfe re-

deemed mankind by his owne blood. Who can conceive the greatnes of this mysterie?

The cheife Creatour was offended, and the Creature sought not with care to appease him, and to be reconciled unto him: So Hee which was offended, assumes the flesh of the Creature, and becomes

comes Reconciliatour. Man had forsaken God, and turned away himselfe unto the Di-  
vell the enemy of God And hee that was forsaken makes diligent inquisition after the forsaker, & incites him most bountifully to come againe unto him. Man had departed from that Infinite good, and fallen into an Infinite evill, and that same Infinite good, by giving an Infinite price of Redemption delivered the Creature from that Infinite evill. Is not this Infinite mercy farre exceeding all the the finite understanding and thought of man? Our Nature is become more glorious by Christ, then it was dishonoured by Adams sinne. Wee have received more in  
Christ

Rom. 5. 20.

*Christ then we lost in Adam: where sinne did abound Gods grace did superabound. In Adam wee lost our Innocencie, in Christ wee have received perfect Righteousnes. Let others admire Gods Power; But his divine Mercy is yet more to bee admired; although Power, and Mercy in God are equall, for both are Infinite. Let others admire our Creation; But I had rather admire our Redemption; although Creation & Redemption are both acts of Infinite Power. It was a great thing to create man, having deserved nothing: for as yet hee had no being: But it seemes yet to bee greater to take upon him to satisfie for the debt of man,*

man, and to redeeme him when hee deserved euill. It was a wonderfull thing that our flesh and our bones were Gen. 2, 23. formed by God, but yet it is more wonderfull that God would become flesh of our Eph. 5. 30. flesh and bone of our bones. Bee thankfull, O my Soule, unto God, who created thee when thou wast. not, who redeemed thee when for sinne thou wast condemned, and who hath prepared for thee, if by Faith thou adhere unto Christ, the Ioyes of Heaven.



## MEDITAT. XVI.

Of the Spirituall refec-  
tion of the godly.

*Christ unto Thee, if Thou art his,  
Both Light, and Food, and Med-  
icine is.*

Mat. 22. 4.

**O**Ur most bountifull  
God hath prepared a  
great feast, but hearts that  
be hungry must be brought  
unto it. Hee that tasteth not,  
feeleth not the sweetnes of  
the heavenly feast: and Hee  
which hungrerh not, tasteth  
not. To beleewe on Christ, is  
to come to his heavenly feast:  
But no man can beleewe un-  
les hee confesse his sinnes  
with Contrition, and Repent  
him of the same. Contrition  
is

is the spirituall hunger of the  
soule, and Faith is the spiri-  
tuall feeding. To the Israe-  
lites God gave Manna in *Exod. 16. 4.*  
the wilderness, beeing the  
bread of Angells: In this feast *Psal. 78. 24.*  
of the New Testament God *25.*  
giveth unto us the heaven-  
ly Manna, that is, his grace  
and forgivenes of sinnes, yea  
his Sonne, the Lord of the  
Angells: Christ is that spiri-  
tuall bread which came *Iohn 6. 51.*  
downe from Heaven to give  
life unto the world. Hee that  
is full with the husks of the *Luk. 16. 16.*  
swine, that is, with the de-  
lights of this world, desires not  
that sweetnes. The outward  
Man perceiveth not what is  
sweet: unto the inward. God  
gives his Manna in the wil-  
dernes, that is, where all  
earth-

earthly meate, & all earthly  
 consolation is taken from  
 Luk. 14. 20. the Soule. Hee which had  
 married a wife refused to  
 come: But the chaste Virgins,  
 that is, those soules which  
 neither cleave unto the Di-  
 vell by sinnes, nor to the  
 world by delights, doe come  
 2. Cor. 11. 2. unto this feast. I have es-  
 poused you as a chaste vir-  
 gin, to one husband, sayth the  
 Apostle. Our soule must not  
 commit spirituall adulterie,  
 Luk. 14. 18. that so God may contract  
 spirituall Marriage with  
 her. Hee which had a desire  
 to goe see his field refused to  
 come: They which love the  
 pleasures of this world come  
 not unto the sweetnes of the  
 heavenly feast. The desire is  
 the foete of the Soule:  
 Our

Our Soule comes not to  
this mysticall feast, unlesse  
it desires, and it cannot  
desire the heavenly sweet-  
nes if it bee full with  
this worldly comfort. When  
the rich young man heard  
that for Christ hee should  
forsake his riches unto  
which his soule did  
cleave, hee went away *Matt. 19. 22.*  
sorrowfull. Christ the ce-  
lestiall Elisha powreth not *2. Kings 4.*  
the Oyle of Celestiall  
sweetnes but into vessels  
which are empty. The  
love of God enters not  
into the soule, unlesse  
selfelove and the love of  
the world first goe forth.  
Where our treasure is, there *Mat. 6. 21.*  
will our heart bee also: If  
thou makest the world  
thy

Savanar.

thy treasure, thy Heart  
will bee on the world. Love  
hath force to unite: If  
thou lovest earth, thou art  
united to earth. Love hath  
force to alter and change:  
If thou lovest the world,  
thou shalt become world-

Luk. 14. 19. ly. They which buy oxen,  
and are negotiating, come  
Psal. 62. 10. not unto Christ: They

which set their hearts up-  
on riches, desire not the  
heavenly riches. Earth-  
ly riches by a kinde of  
false shewe of sufficien-  
cie satisfie the desire of  
the soule that she may  
not seeke after her true  
sufficience in God, which  
onely doth fully sa-  
tisfie the appetite. All earth-  
ly riches consist in the  
creatures

creatures, In Silver, Gold,  
Building, Ground, Cattel: But  
no creature doth fully satis-  
fie the Soule, because shee  
is more excellent then all  
the creatures; for they were  
all made for her use. How  
insufficient the creatures are  
to satiate and fulfill our de-  
sires, it appeareth at death,  
when all creatures forsake  
us. It is wonderfull that  
wee should so firmly stick  
unto the creatures, when as  
they sticke unto us so weakly  
and unconstantly. *Adam* Gen. 3. 6.  
when he turned himselfe a-  
way from the consolation of  
God, and sought delight in  
the tree of the knowledge of  
Good and Evill, was driven  
out of Paradise: Our soule  
if it turne away her selfe  
from

from God unto the creatures,  
is deprived of celestiall com-  
fort, and is quite driven a-  
way from the tree of life.  
But what remaines unto  
them that neglect this feast?

1 Ioh. 2. 17. The world passeth away, and  
so doe all they that cleave  
unto it: The creatures passe  
away and all they that put  
their trust in them: Our hea-  
venly father sweareth that  
they which preferre Oxen,  
Feilds, Wives, that is any  
Earthly things whatsoever,  
before the sweetnes of the

Luk. 14. 24. heavenly feast, shall never  
tast of his supper. After sup-  
per there is no further pro-  
vision of meate made: And  
if wee neglect Christ there is  
no other Remedie left for us.  
Those conuengers shall bee  
punished

punished with eternall famine, and live in eternall darknes. They which would not heare Christ thus inviting them, Come unto mee all Matt. 11. 28  
ye that labour and are heavy laden, shall heare him at length denouncing, Goe ye Matt. 25. 41  
cursed into everlasting fire.

The Sodomites were consumed with fire, because beeing called to this feast by the preaching of Lot, they would not come. The fire of Gods wrath, which lasteth forever, shall consume them who beeing called by the Gospell have despised this feast. At the comming of the Bridegroom, the Virgins Matt. 25. 8.  
that had no oyle in their lampes, staying too long  
were shut out: So they whose  
10  
Granat.



hearts in this world are not  
 filled with the oyle of the holy  
 spirit, shall not be admitted by  
 Christ to the participation of  
 joy, but they shall have the gate  
 of Indulgence, the gate of Mer-  
 cy, the gate of Consolation,  
 the gate of Hope, the gate of  
 Grace, and the gate of good  
 works shut against them. Christ  
 hath yet an inward kinde of  
 calling, and happy is hee that  
 beares it: Christ often knocks  
 at the gate of our hearts by  
 holy desires, devout sighes,  
 and pious cogitations, and  
 happy is hee that openeth un-  
 to him: As soone as thou  
 feelest in thy heart any holy  
 desire of heavenly grace, as-  
 sure thy selfe that Christ  
 knocks at thy heart: Let  
 him in, least hee passe by,  
 and

and afterwards *shut* the gate of his *Mercy* against thee. As soone as thou *feelest* in thy heart any *spark* of godly meditations, perswade thy selfe that it was *kindled* by the *heate* of divine love, that is, of the *Holy Spirit*; cherish and *nourish* it, that it may grow to be a *fire of love*: Take heede that thou *quench not* 1 Thes. 5. 19 the *Spirit*, and hinder the worke of the Lord. Hee 1 Cor. 3. 17 that *destroyeth* the *Temple of the Lord* shall *feele* his *severe Judgment*: Our heart is the *Temple of the Lord*: And hee *destroyeth* it, whosoever *refuseth* to give place to the *Holy Spirit* inwardly calling by the word. In the *Old Testament* the *Prophets* could

heare the Lord speaking inwardly. In the new Testament all the true godly doe feele those inward motions of the Holy Spirit drawing them. Blessed are they which heare and follow.

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MEDITAT. XVII.  
Of the fruits of Baptisme.

*If thou polluted art with sin,  
The Fountain's open, Enter in.*

**R**EMEMBER, thou faithful soule, the grace of God conferred upon thee in the saving Laver of Baptisme. Baptisme is the Laver of Regeneration: Therefore he that is dipt in the Laver of Baptisme is no longer altogether

together carnall as before,  
 but because hee is borne of Iohn .3. 5.  
*God by water and the Spirit,*  
 therefore hee is also the  
*sonne of God,* and because a Rom. 8.14.  
*sonne,* therefore an heire also  
 of eternall happines. As the  
 eternall Father at the Bap-  
 tisme of Christ uttered this  
 voyce, *This is my beloved* Matth. 3.17  
*sonne:* so all those that be-  
 lieue & are baptized, hee ad-  
 opteth to bee his *sonnes*. As  
 at the Baptisme of Christ the  
 Holy Ghost appeared in the  
 shape of a Dove: so also he is  
 present at our Baptisme, and  
 gives force unto it, yea he is  
 conferred by Baptisme upon  
 the beleevers, and effects in  
 them new motions, that they  
 become wise as serpents, and Matt. 10.1  
 innocent as Doves. As it was

Gen. 1. 2. at the Creation, so is it also  
 Raban. at our Regeneration: At the  
 first Creation of things the  
 Spirit of the Lord mooved  
 upon the waters, and gave a  
 vitall force unto them: So also  
 in the water of Baptisme the  
 Holy Ghost is present, and  
 makes it a saving meanes of  
 our Regeneration. Christ him-  
 selfe our Saviour would bee  
 baptized, that hee might  
 leave a Testimonie, that by  
 Baptisme wee are made his  
 members. Oftentimes Medi-  
 cines are applied to the Head  
 to heale some other parts of  
 the Body: Christ is our spiritu-  
 all Head, Hee received the  
 medicine of Baptisme for to  
 heale his Mysticall Body. God  
 Gen. 17. 11. in the old Testament made  
 a covenant with his people  
 by

by Circumcision: So by Baptisme in the new Testament wee are received into the Covenant of God. Baptisme succeeded in the place of Circumcision: Hee therefore that is in the Covenant of God, need not bee afraid of the Divells accusations: In Baptisme wee put on Christ: Gal. 3. 27. And from hence it is that the Saints are sayd to have made their robes white in the blood of the Lambe. Christs perfect Righteousnes is that Beautifull Robe: Hee therefore that hath put on this Robe let him not feare the staines of sinne. There was a Poole in Ierusalem about the Sheepmarket into which at a certaine time the Angell of the Lord descended John 9.

and troubled it, and hee that first descended into it after the troubling of the water was cured of what disease soever. The water of Baptisme is that poole, which bealeth us of every disease of Sinne, when the holy spirit descends into it, and troubles it, with the blood of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that poole at Ierusalem.

As at the Baptisme of  
 Math. 3. 16 Christ the heavens were opened:  
 So also at our Baptisme the gate of heaven is opened  
 unto us. At the Baptisme of  
 Luther. Christ all the holy and sacred  
 Trinitie was present: And  
 so likewise at our Baptisme:  
 And

And so by the word of promise which is annexed unto the Element of water, Faith receiveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the Holy Ghost regenerating. Pharaoh and all his host was drowned in the redde sea: The Israelites passed through safe and sound. So in Baptisme all the host of vices is drowned, and the faithfull safely attaine to the inheritance of the kingdom of heaven: Therefore also is Baptisme that sea of glasse which Iohn saw: Through it as through a kind of glasse the brightnes of the sunne of Righteousnes enters into our minds: And that sea was before the Throne



Throne of the Lambe: The Church is the Throne of the Lambe, in which only the grace of holy Baptisme is to bee had. The Prophet

Ezech. 47. 1 Ezechiel saw waters going out of the temple, which ~~which~~ did quicken and heale all. In the spirituall Temple of God, that is, in the Church the saving waters of Baptisme doe yet spring forth, Into the profundities whereof our finnes are throwne: Whosoever come unto it shall bee healed and live: Baptisme is the spirituall flood in which all flesh of sinne is drowned. The impure Crowe goes forth like the Dröell: But the Dove like the Holy Ghost flies and bringes the olive branch that

that is, peace and tranquillitie unto our mindes: Remember therefore, thou faithfull soule, the greatnes of the grace of God conferred upon thee in Baptisme, and render due thanks unto him.

The more plentifull grace is conferred upon us in Baptisme, the more diligent must wee bee in the custodie of the gifts conferred: Wee are buried with Christ by Baptisme. Therefore as Christ was raysted up from the dead unto the glory of his father: So let us walke in newnes of life. Wee are made whole, let us sinne no more least a worse thing happen unto us. Wee have put on the most pretious Robe of Christs Righteousnes

Rom. 6. 4

Ioh. 5. 14

onfnes: Therefore let us not  
defile it with the ftaines of  
finne. Our old man is cruci-  
fied and dead in Baptisme:  
Let the new man therefore  
live in us. Wee are rege-  
nerated and renewed in the Spi-  
rit of our minds by Baptisme:  
Therefore let not the flesh  
domineere over the Spirit.

Eph. 4. 23. Therefore let not the flesh  
domineere over the Spirit.

2. Cor. 5. 17 Old things are past. Behold all  
things are become new: Let  
not therefore the oldnes of  
the flesh prevaile again ft the  
newnes of the Spirit: Wee are  
made the sonnes of God by  
spirituall Regeneration: Let  
us therefore live as it be-  
commeth the sonnes of such  
a father: Wee are made the  
Temple of the Holy Ghost: Let  
us therefore prepare a thank-  
full feate for such a guest. Wee  
are

# MEDITATIONS.

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are received into Gods Cove-  
nant; Let us take heed there-  
fore that wee doe not serve  
under the Divell, and so fall  
from the Covenant of grace.  
Effect in us all these things  
O blessed Trinitie in Vnitie.  
Thou that hast given us  
such grace in Baptisme, give  
us also the grace to persevere  
in it.

## MEDITAT. XVIII.

Of the saving partici-  
pation of the body  
and blood of Christ.

Hee that doth eate and drinke by  
faith  
Christes flesh and blood, salvation  
hath.

**H**ee that eateth my flesh, Iohn. 6.  
and drinketh my blood  
shall

shall live for ever, saith  
Christ. Exceeding great  
was the bounty and goodnes  
of our Saviour, in that hee  
did not onely assume our flesh,  
and exalt it to the Throne of  
celestiall glory, but also fee-  
deth us with his body and  
blood unto eternall life. Oh  
the saving delicacies of the  
soule! Oh the Heavenly and  
Angellicall food to be desi-

Pet. 1. 12 red! Although the Angells  
did desire to looke into this

Job. 2. 16. Myserie, yet hee did not as-  
sume the nature of the An-  
gells; but the seede of Abra-  
ham. Our Saviour is nearer  
unto us then unto the An-  
gells: for wee have know-  
ledge of his love by this, in

John. 4. 13: that hee hath given us of his  
owne Spirit, neither of his  
Spirit

*Spirit onely, but of his Body  
and Blood: For so saith  
Truth it selfe, of the Bread  
and Wine in the Eucha-  
rist: This is my Body: Matt. 26. 16*

*This is my Blood: How 28*

*can the Lord forget those  
whome hee hath redeemed  
with his Body and Blood, and  
whome hee hath nourished  
with his Body and Blood?*

*Hee that eateth the Flesh, and John 6. 54.*

*drinketh the Blood of Christ,*

*remaineth in Christ, and*

*Christ in him. I doe not*

*much marvaile therefore*

*that the haire of our head Matt. 10. 30*

*are numbred, that our names Luk. 10. 20.*

*are registred in heaven, that*

*wee are described in the hands Esay 49. 16.*

*of the Lord, and that wee are Esay 46. 3.*

*carried in his bosome, seeing*

*that wee are fed with the*

*Body*

Body and Bloud of Christ. Without doubt great is the dignitie of our soules, seeing that they are fedd with the price of Redemption of such value: Great also is the dignitie of our Bodies, which being redeemed and fedde by the Body of Christ, become the Habitacles & Temples of the Holy Ghost, and the dwelling places of the whole and most holy Trinitie. It cannot bee that they should remaine in the grave being fedd with the Body and Blood of our Lord. This is mente indeed: wee eate it: But wee change is not into the Nature of our Body, but are changed into it: Wee are the members of Christ, and are animated by his Spirit, and fedde with his Body  
and

and Blood. *This is the Bread* Iohn. 6. 51  
*which came downe from hea-*  
*ven, and giveth life unto the*  
*world. Hee that shall eate*  
*thereof shall never hunger.*  
*This is the Bread of Grace* Psalm. 34. 8  
*and Mercie, of which who-*  
*soever shall eate, hee tasteth*  
*and seeth how sweete the*  
*Lord is, and receiveth of his* Iohn 1. 16  
*fulnesse grace for grace. This*  
*is the Bread of Life, not only* Iohn. 6. 50  
*the living Bread, but the*  
*quickning Bread, whosoever*  
*shall eate thereof, hee shall live*  
*for ever. This is the Bread* Iohn 6. 52  
*which came downe from hea-*  
*ven, neither is it onely hea-*  
*venly, but it makes those*  
*that eate thereof heavenly.*  
*They which eate it savingly*  
*in the spirit, shall become*  
*heavenly, because they shall*  
*not*



- John 6. 54 not die, but shall bee raised againe at the last day. They shall be raised againe, but not to Iudgement, because he that eateth of this bread commeth not into Iudgement, not into condemnation; because there is no condemnation to them that are in Christ Iesus: but they shal be raised to life and salvation: For hee that eateth the Flesh of the Sonne of Man, and drinketh his blood, hath life in himselfe, and shall live through Christ. His
- 55 Flesh is meate indeede, and his blood is drinke indeede.
- Esay. 55. 2. Let us bee filled therefore with the meate, not of our worker, but of the Lord.
- Psa. 36. 8. Let us bee abundantly satisfied with the fatnesse, not of our

our house, but of the Lord.  
This is the true Fountaine  
of life, he that shall drinke of Iohn 4. 14.  
this water shall never thirst,  
but it shall become in him a  
fountaine of water springing  
up unto eternall life. All yee *Esay 55. 1.*  
that thirst come unto these  
waters, and yee that have no  
silver, make haste, buy with-  
out money. Let them that  
thirst come, and come thou  
my soule that art vexed with  
the raging heate of sinne. But  
if thou beest destitute of the  
silver of thy merits, make  
haste the rather: If thou  
hast no merits of thine owne,  
make haste the more ardently  
to the merits of Christ: Make  
haste therefore, & buy without  
silver. Here is the Chamber of  
Christ and the soule, from  
which

which let not thy sinnes deterre thee, and into which let not thy merits enter. For what can be

Esay 55. 2. our merits? They lay out their silver & not for bread, they labour & not for fulnes. Our labours doe not satiate, neither is the grace of God bought with the silver of our merits: Therefore heare O my soule, and eate that which is good, and thou shalt be delighted

John. 6. 63. with fattnes. These words are Spirit and Life, and the words

Cor. 10. of eternall life. The cuppe of benediction is the Communion of the Blood of Christ, and the bread which wee breake is the participation of the Lords

Cor. 6. 17 Body. Wee cleave unto the Lord, therefore wee are one Spirit with him. Wee are united unto him, not onely by the

the communion of Nature,  
 but also by the participation  
 of his Body and Blood. I doe  
 not therefore say with the  
 Jewes, How can this man Iohn 6. 52.  
 give us his flesh to eat? But  
 rather cry out, How doth the  
 Lord distribute unto us his  
 Flesh to eat, and his Blood to  
 drinke? I doe not pry into his  
 Power, but doe admire his Be-  
 nevolence: I doe not examine  
 his Majestie, but I reverence  
 his Goodnes. His presence I  
 beleeve, the manner of his  
 presence I know not: I am cer-  
 tainly assured that it is most  
 neare and inward. Wee are Ephes 5. 30  
 members of his Body: Flesh of  
 his Flesh, and Bone of his  
 Bones. Hee dwelleth in us, and Iohn 6. 56.  
 wee in him. My sou'e desireth  
 to dive by cogitation into  
 this

this most profound *Abyss*:  
 But cannot finde with what  
 words to set forth and declare  
 that goodnesse. And there-  
 fore is altogether amazed  
 at the sight of the greatnes  
 of the grace of the Lord,  
 and the glorie of the Blessed.

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MEDITAT. XIX.

Of the Mysterie of the  
 Lords Supper.

*See wise, doe not too farre en-  
 quire*

*To that Thou rather shouldest ad-  
 mire.*

**I**N the Lords holy Supper  
 there is set before us a  
 Mysterie to be trembled at,  
 and to be adored of us by all  
 meanes: There is the Treas-  
 ure,

sure, and *Treasurie* of *divine* grace. We know that there was a *Tree of life* planted by *Gen. 2. 9.* God, whose *fruite* might have *conserved* our first *Parents*, and their *posteritie* by the *fertilite* and *felicite* thereof. There was also placed in *Paradise* a *Tree of the knowledge of good and evil*: but even that which was appointed by God for their *salvation* and *life*, and for an *exercise* of their *obedience*, became unto them an *occasion* of *death* and *condemnation*, whilest they, *poore wretches*, obeyed the *Devils allurements*, and their *owne desires*. Here also is prepared a *Tree of Life*, that *sweete wood*, whose *leaves* *Ezec. 47. 12.* are for *medicine*, and whose *Rev. 22. 2.*

H

fruit

fruit for meate. The sweetnesse thereof doth take away the buternes of all evils, yea of death it selfe. Vnto the *Israelites* was gi-

Exod. 16. 15 ven *Manna*, that they might bee fedde with heavenly foode: Here is that

John. 6. 51. true *Manna* which came downe from heaven to give life unto the world. This is the heavenly bread, and the Angelicall meate, of which whosoever eateth, shall never hunger. The *Israelites* had

Exod. 28. 43 the *Arke* of the Covenant, and the *Mercy-seate*, where

Exod. 33. 11 they might heare the Lord speake face to face: Here is the true *Arke* of the Covenant, that is, the most sacred body of *Christ*, wherein

Coloss. 2. 3. the *Treasures* of all science, know-

knowledge, and wisdom are  
layd up. Here is the true  
Mercie-seate in the blood of Rom. 3.25  
Christ, which makes us to bee  
beloved in the beloved: nei- Ephes. 1. 6  
ther doth he speake unto us  
onely by his inward conso-  
lation, but also dwelleth in us:  
neither doth he feed us one-  
ly with heavenly Manna,  
but with himselfe. Here is  
the gate of heaven indeede,  
here is the Angells Ladder: Gen. 28.12  
For can heaven bee greater  
then hee that is in heaven?  
Can Heaven be more nearly  
united unto God, then the  
Flesh and Humane Nature  
which he hath assumed? Hea- Esay. 66. 1  
ven indeed is the Throne of  
God, but in the humane Na-  
ture assumed by Christ re- Esay. 1  
steeth the holy Spirit. God is



Colos. 2. 9. in Heaven; but in Christ dwelleth the fulnes of the Divinitie. Certainly this is a great and infallible pledge of our salvation: Hee had no greater thing to give unto us: For what is greater then himselfe? What is so closely united unto him as his Humane Nature, which is assumed into the fellowship of the most Blessed Trinitie, and made the Treasurie of all heavenly goods? What is so nearely conioyned unto him as Flesh and Blood? And yet with these most heavenly nourishments doth he refresh us miserable wormes, and make us partakers of his Nature, and shall not he then make us partakers of his grace? Who ever hated his owne flesh? How can  
the

Eph. 5. 29.

*the Lord then despise us  
 whome hee feedeth with his  
 owne Flesh and Blood? How  
 can hee forget those, unto  
 whome hee hath given the  
 pledge of his owne Bodie?  
 How can Satan bee able to  
 overcome us, seeing that we  
 are fedde with heavenly food,  
 that we faint not in battell?  
 Wee are deare unto Christ,  
 because hee bought us at so  
 deare a price: Wee are deare  
 unto Christ because he feeds  
 us with such deare and pre-  
 cious things: Wee are deare  
 unto Christ because wee are Eph. 5. 31.  
 his flesh and members. This is Ignatius,  
 the onely Panacea of all spi-  
 rituall diseases, this is the  
 Medicine of Immortalitie:  
 For what sinne is there so Bernhard  
 great that the sacred Flesh*

of God cannot expiate? What sinne is so great that the quickning flesh of Christ cannot heale? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fiery darts of the Deuill can bee so mortiferous, that they cannot bee quenched in this fountaine of diuine grace? What so great staine of the conscience, that this blood cannot purge? The Lord was present to the Is-

Exod. 13. 21 *raelites in a Cloud, and in Fire: but here is no Cloud,*  
 Malach. 4. 2 *but the Sunne of Righteousnesse, the present light of our soules: Here is not felt the fire of Gods furie, but the heate of his love: neither doth hee depart from*  
 Ioh. 14. 23 *us, but makes his mansion with*

with us. Our first Parents were brought into Paradise that most sweete and fragrant Garden, the Type of eternall beatitude, that beeing put in minde of Gods bountie they might performe due obedience unto their Creatour. Behold! Here is more then Paradise in This place. For the Creature is filled with the Flesh of the Creatour: The penitent Conscience is cleansed by the Blood of the Sonne of God: By the Body of Christ are nourished the Members of Christ the Head. The faithfull soule is fedde with divine and heavenly dainties. The sacred Flesh of God which the Angels

H 4

gells adore in the unitie of  
 Person, which the *Arch-*  
*angels* reverence, at which  
 the *Powers* doe tremble, and  
 which the *Vertues* admire,  
 is our Spirituall foode. Let  
 Psa'.96.11. the *Heavens* rejoyce, and  
 let the *Earth* bee glad, but  
 much more the *Faithfull*  
*sonle*, upon whom such,  
 and so great be-  
 nefits are be-  
 stowed.

MEDIT.

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## MEDITAT. XX.

Of serious preparation  
before wee come to  
the Lords Supper.

*A Wedding Garment put thou on,  
Or keepe from this Communion.*

**H**ere is no common  
cheare, nor the feast of  
some ordinarie King, but  
here is the most holy Myste-  
rie of the Body and Blood of  
Christ to bee handled of us;  
Therefore a due preparation  
is required, least wee finde  
Death in stead of Life, and  
receive Condemnation in  
stead of Mercy. How did  
that most holy Patriarch Gen. 18. 2.  
so famous for the strength  
of his faith, how did Hee  
feare and tremble when the

H 5      Sonne

sonne of God appeared unto him in the shape of man, and threatned that hee would destroy Sodom. Here the Lambe of God is not set before us to looke upon, but to bee tasted

2 Chro. 26. & eaten. Uzzias cōming in-  
16 considerately unto the Arke

21 of the Covenant, was by the Lord suddainly smitten with a Leprosie. What wonder is

I. Cor. II. it then if hee that eates of this  
27 bread, and drinks of this wine  
29 unworthily, eateth and drink-  
eth his owne condemnation?

For here is the true Arke of the new Covenant, which was prefigured by the olde.

Now the Apostle teacheth true preparation in one

I Cor. II. word: Let a man examine  
28 himselfe, and so let him eate of this bread. Now as all di-  
vine

vine Examination is to bee squared according to the Rule of divine Scripture, so also is this, which Paul requires. Let us therefore consider in the first place our owne infirmitie. For what is man? Dust, and Ashes. Wee Gen. 18. 27. were made of the Earth, wee live of the Earth, and wee returne to the Earth.

What is man? Stinking Bernhard. seede, a sack of Dung, and meate for wormes. Man was borne to labour, and not to honour. Man is borne of a woman, and therefore with guiltines: Hee liveth but a short time, and therefore in feare: Hee is full of many miseries, and therefore of weeping: many indeed, because both of body and soule. Man knoweth  
nei.



neither his beginning nor his end. Wee have our being for a while like a fading flower: But this short life hath long sorrowes and labours. Let us consider in the second place our unworthines: Verily, every creature in respect of the Creatour, is a shadowe, a dreame, nothing: Therefore man also: But man is unworthy in a greater & more greivous manner. For hee offendeth his Creatour by his sinne: God is Iust by Nature and by Essence: Therefore by his Nature and by his Essence hee is offended and displeased with sinne. What are wee stubble to that consuming fire? How shall our most filthy deeds appeare? How shall our iniquities which thou settest before thee

Deut. 4. 24. Psal. 90. 8.

thee, and our errorrs which thou placest in the light of thy countenance? God is Infinite, and alwaies like himselfe, of Infinite Iustice and Infinite Anger: And if in all his works, then certainly in his Anger, Iustice, and Revenge God is altogether great and wonderfull. Hee that spared not his owne sonne, will hee spare his owne workmanshipp? Hee that spared not the most holy one, will hee spare the wicked servant? God so hateth sinne that hee doth punish it even in the best beloved, as it appeares by Lucifer the Prince of the Angells. But let not this Examination respect us onely, but the blessed Bread also, which is the communion of the Lords Body:  
Then

Then shall the true Fountaine of Grace, and the inexhaustible Spring of Mercy appeare: God cannot altogether neglect us, seeing that hee maketh us partakers of his owne flesh: For who ever bated his owne flesh? Therefore this holy Banquet shall transforme our soules: This most divine banquet shall make us divine men: untill at length wee bee made partakers of future happines, being made capable of God wholly and onely, and wholly like unto God: What wee have here by faith, and in a mysterie, there wee shall have in deede, and openly: Yea our bodies have attained to this dignitie, that in them wee shall see God face to face: I say

Ephes. 5.29

Nazianzen

Cor. 13.12

and T

say *our bodies*, which are now the *Temples of the Holy Ghost*, and are sanctified and quickned by the *Body and Blood of Christ* dwelling in us: *This* most holy medicine cures all the wounds of sinne: *This* quickning flesh overcommeth all mortall sinne: *This* is the most holy seate of divine promises, which we may shew before Gods Iudgment. Having *this* pledge we may glory, and be secure of eternall life. If *Christ his Body and Blood* be exhibited unto us, assuredly all other benefits by that most holy *Body* and most blessed *Blood* are prepared for us: How can hee that hath given us the greater things deny us the lesse? Hee that

John 3.16. that hath given his Sonne to  
 Rom. 8. 31. us, how shall hee not give all  
 Rev. 19.7. other things with him? Let the

Sponse therefore be glad and  
 rejoyce, for the time is at hand  
 when shee shall be called to  
 the marriage of the Lambe:

Let her put on pretious ap-  
 parrell, let her put on her

Mat. 22.12. wedding garment, that shee  
 bee not found naked. This

garment is the Bridegroomes  
 Righteousnes, which we put  
 on in Baptisme. But our Right-  
 teousnes is so farre from be-  
 ing a wedding garment, that

Esay 64.6. it is as the cloth of a menstru-  
 ous woman. Let us be afraid

therefore to bring the most  
 filthy and stinking raggs of  
 our works to this Nuptiall so-

1. Cor. 5.3. lemmitie. Let the Lord cover  
 us that we be not found naked.

ME-

## MEDITAT. XXI.

## Of Christs Ascension.

*Christ is ascended up on high,  
And wee must up like Eagles fly.*

**M**editate upon thy  
Bridegroomes Ascen-  
sion, thou faithfull soule:  
For Christ withdrew his  
visible presence from the  
faithfull, to exercise their  
faith: And blessed are they *loh. 20.29*  
that see not, and yet beleve.  
Where our treasure is there *Math. 6.21*  
let our heart bee also: Christ  
our treasure is in heaven,  
let our heart therefore bee *Coloss. 3.2*  
set upon those things that  
are heavenly, and meditate  
upon the things that bee a-  
bove. The Sponse desires  
with most earnest sighes the  
returne

returne of her beloved: So  
let the faithfull Soule desire  
the comming of that day,  
when shee shall bee admit-

Rev. 19. 7. ed to the marriage of the  
Lambe: Let her put her con-  
fidence in the pledge of the  
Holy Spirit, which the Lord  
left unto her at his depar-  
ture: Let her put her confi-  
dence in the body and blood  
of the Lord, which shee  
receives in the Myserie of  
the supper: And let her be-  
leeve that our bodies which  
are filled with this incorrup-  
tible foode shall at length  
bee raised up againe: That  
which wee now beleve, wee  
shall then see: Our hope shall  
then bee reall fruition: The  
Lord is present unto us here,  
Luk. 24. 16. while wee are on the way,  
in

in another shape; but in the Mansion of our heavenly countrie wee shall behold him and knowe him as hee is. It was our Saviours will, to ascend up from the mount Acts 1. 12. of Olives: The Olive is a signe of peace and joy; Therefore not without cause did hee ascend up from the mount. of Olives; because by his passion hee hath purchased peace and tranquillitie for terrified and amazed consciences: Not without cause did hee ascend up from the mount of Olives; for the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore wee cannot follow him with our bodily feete



*feete, let us follow him with  
the feete of our holy desires.*

Exod. 19. 3. *Moses also in like manner  
ascended up unto the Lord*

Iohn 4. 20. *in the Mount: The Holy Pa-  
triarches worshipped in the*

Gen. 13. 11 *Mount: Abraham made  
choyse of the Mount, and*

12

*Lot of the Plaine: Let the  
faithfull soule leave the  
Plaine of this world, and by  
holy devotion goe up to the  
heavenly Mount: So shall shee  
feele God speaking unto her  
inwardly, and that most  
sweetly: So in her prayers*

Iohn 4. 24. *may shee worship in spirit:  
So shall shee bee able with  
Abraham to escape the e-  
verlasting fire prepared for  
the Plaine of this world. Be-  
thanie signifieth a village of  
Humilitie and Affliction, by  
which*

which wee must passe to the  
kingdome of heaven, even  
as Christ himselfe passed from Luk. 24. 50.  
the place of Affliction to the  
Ioyes of Heaven. Till this  
time heaven was shut, and  
Paradise, which is above,  
was kept by a flaming sword: Gen. 3. 14.  
But now Christ beeing Con-  
querour doth set open heaven  
unto us, to shew us the  
way into our heavenly coun-  
try, from which wee had  
fallen away. The disciples  
stood lifting up their eyes, and Act. 1. 11.  
looking up towards heaven;  
So let the true disciples of  
Christ lift up the eyes of  
their heart to behold heaven-  
ly things. Lord Iesus what Granat,  
a glorious clause followed thy  
Passion! How happie and sud-  
daine a change is this! How  
did

did I see Thee suffering on  
 Mount Calvarie, and how do  
 I behold Thee now in the  
 mount of Olives! There Thou  
 wast alone, here Thou art ac-  
 companied with many thou-  
 sands of Angells: There  
 Thou didst ascend up to the  
 Crosse, here Thou didst ascend  
 up into heaven in a cloude:  
 There Thou wast crucified be-  
 tweene theeves, here Thou  
 doest rejoyce amongst the  
 companies of Angells:  
 There Thou wast nay-  
 led to the Crosse as a con-  
 demned man, here Thou art  
 at libertie, and doest deliver  
 those that were condemned:  
 There dying and suffering,  
 here rejoycing and trium-  
 phing. Christ is our Head,  
 wee are his Members: Re-  
 joyce

Eph. 5. 23.  
 30.

joyce therefore and be glad  
thou faithfull soule for the  
Ascension of thy Head: The Max. of the  
glorie of the Head is the glo- Resurrecti-  
on.  
ry also of the Members.

Where our flesh doth raigne,  
there let us beleeve that wee  
shall also raigne: Where our  
blood doth rule, let us hope  
that wee shall also obtaine  
glorie: Though our sinnes  
doe hinder us, yet the Com-  
munion of Nature doth not  
repell us: Where the Head  
is, there shall the other mem-  
bers be also: Our Head is  
entred into Heaven, therefore  
the members have just cause  
to hope for entrance, nor one-  
ly so, but that they have pos-  
session there already. Christ Eusebius.  
descended from heaven to re-  
deeme us, and againe hee as-  
cended

cended up into heaven to glorifie us. Unto us was hee borne, for us did hee suffer, for us therefore did hee as-

Bernhard. cend. Our Charitie is confirmed by Christs Passion, our Faith by Christs Resurrectiō, our Hope by Christs Ascension. Wee must follow Christ our Bridegroom not onely with our ardent desires, but also with our good workes. Into that City, which is a-

Rev. 21. 27. bove, nothing shall enter that is defiled: in token of

Aa. 1. 10. this the Angells that came from the heavenly Ierusalem appeared in white Robes, by which Puritie and Inno-

Eusebius. cencie is figured. With the Doctour of Humilitie there ascended no Pride, with the Authour of Goodnes there ascen-

ascended no Malice, with the  
Lover of Peace there ascen-  
ded no Discord, and with the  
Sonne of the Virgine there as-  
cended no Lust. After the  
Parent of Vertues there as-  
cend no Vices: After the  
Iust there ascend no Sinnes,  
and After the Physitian there  
can ascend no Infirmities.  
Hee that desires to see God  
hereafter face to face, Let  
him here so live as in his  
sight. Hee that hopes for  
celestiall thinges let him  
contemne terrestriall. O  
Draw our hearts unto  
Thee good Iesus.

ME-

## MEDITAT. XXII.

An Homilie, of the  
Holy Ghost.

*God sear'eth by his Holy Spirit  
As many as shall lfe inherit.*

**O**Vr Lord ascending up  
into the beavens, and  
entring into his glory, sent  
the Holy Ghost unto the Dis-  
ciples upon the day of Pen-  
tecost: As in the old Testa-  
ment God when hee procla-  
med the Law in Mount Si-  
nai, came downe unto Moses:  
So when the Gospell was by  
the Apostles to bee pro-  
pagated throughout all the  
world, the Holyghost came  
downe upon them. There  
was Thundring and Light-  
ning

A&amp;ts.2.4.

Exod.19.11

ning, and the loud sound of the Trumpet, because the Law doth thunder against our disobedience, and makes us subject to Gods indignation: But here is the sound of a gentle winde, for the preaching of the Gospell doth lift up the foules that are cast downe: There was the feare and trembling of all the people, because the Law worketh wrath: But here the whole multitude doth flocke together to heare the wonderfull things of God; for by the Gospell wee have accesse unto God: There the Lord descended in fire, but it was in the fire of his wrath and furie, therefore was the mountaine mooved, and did smoake: But here the Holy Ghost descend-

Rom. 4. 19



eth in the fire of Love, so that all the house is not shaken by the wrath of God, but is rather replenished with the glory of the Holy Ghost. What wonder is it if the Holy Ghost bee sent from the Court of Heaven to sanctifie us, seeing that the Sonne was sent to redeeme us. The Passion of Christ had not profited us, unless by the Gospell it had been preached unto us; for what use is there of a treasure that is hid? Therefore our most mercifull father did not only prepare a great benefit by the Passion of his sonne, but also would have it offered to all the world by sending the Holy Ghost. The faithfull mother giveth unto her tender infant both her dugges. God  
who

who is faithfull doth send unto us both the Sonne and the Holy Ghost. But the Holy Ghost came upon the Apostles, when they were assembled together at prayer with one minde. For Hee is the Spirit of prayer, Hee is obtained by prayer, and Hee mooveth us to pray: Wherefore Because Hee is that bond by which our hearts are united with God, as Hee doth unite the Father with the Sonne, and the Sonne with the Father: For Hee is the mutuall substantiall love of the Father and the Sonne. This our spirituall conjunction with God is wrought by faith, but faith is the gift of the Spirit: It is obtained by prayer; but true prayer is

made in the Spirit. In the Temple of Salomon, when incense was offered unto God, the Temple was filled with the glory of the Lord: So if thou offerest unto God, the sweete odours of prayers, the Holy Ghost shall fill the Temple of thy heart with glory. Let us here admire the Mercy and Grace of God: The Father promiseth to heare our prayers, The Sonne intercedeth for us, and the Holy Ghost prayeth in us. The Angells carry our prayers unto God, and the Court of Heaven is open to receive our prayers. God of his mercy doth give unto us the Affect of prayer, because Hee giveth unto us the spirit of Grace and Prayer: Hee giveth unto us also

King. 8. 11

Psal. 50. 15

Rom. 8. 34

Gal. 4. 6

Austine.

also the Effect of Prayer, because hee doth alwaies heare our Prayers, if not according to our will, yet according to that which is most profitable for us. The Holy Ghost Acts 2. 1. came when they were all mett together with the same minde in the same place. For Hee is the Spirit of love and concord that joyneth us unto Christ by Faith, unto God by Love, and unto our Neighbour by Charitie. The Divell is the Author of Discord and Separation: By our sinnes hee separates us from God: By Hatred, Contention, and Brawling, hee separates men one from another: But the Holy Ghost as in Christ hee hath conjoyned the Divine and Humane Nature, by his wonderfull

Luke 1. 35 overshadowing, so doth hee by his gifts powred upon us, con-joyne men with God, and God with men. As long as the Holy Ghost remaineth in man by his grace and gifts, so long doth man remaine united to God. As soone as man by sinne falleth from faith and love, and shaketh off the Holy Ghost, hee is separated from God, and is deprived of that most blessed union. He that hath the Holy Ghost hateth not his Brother. Why? Because by the Spirit hee is made partaker of the Mysticall Body of Christ, whose members all the godly are: And Who ever hated his owne members? Yea more, Hee that is governed by the Spirit of the Lord, loveth even

phes. 5. 20

even his enemies. Why? Because hee that cleaveth unto 1 Cor. 6.17  
the Lord, becomes one Spirit  
with him: And God causeth Matth. 5.45  
his sunne to rise upon the good  
and bad, and bareth nothing  
which hee hath made: Hee  
that hath the Spirit of God  
is ready to bee servant unto  
all, Hee to his power doeth  
good unto all, Hee is ready for  
all to make use of, because  
God is the Fountaine of all  
Mercy and Grace to all.  
Now the Spirit of God ef-  
fects in man such motions as  
Hee himselfe is: As the soule  
gives unto the body life,  
sense, and motion: so the Spi-  
rit makes man spirituall sea-  
sons his mind with divine  
saltnes, and directts all his  
members to the performance

of all duties towards God, & towards his Neighbour. From Heaven came that sound that was the signe of the comming of the Holy Ghost: because the Holy Ghost is of an heavenly nature, to wit, of the same nature with the Father and the Sonne; from whome, that is, the Father and the Sonne Hee proceedeth from all eternitie: Moreover Hee maketh men to thinke upon heavenly things, and to seeke those things which are above: Hee which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit: Hee came in the Type of Breath, because hee affordeth unto the afflicted

Ambrosi.

fed quickning consolation;  
and because wee live according  
to the flesh by the recipro-  
call breathing out & sucking  
in of the aeriall Spirit. Hee  
came under the Type of spi-  
rit and breath: For hee gi-  
veth unto us, To live accor-  
ding to our better part. The Iohn 3. 8.  
winde bloweth where it list-  
eth, & thou hearest the sound  
thereof, but thou knowest not  
whence it comes, or whither  
it goes: So is every one that  
is begotten of the spirit. And  
it was meete that hee should  
come in the Type of Breath,  
because hee proceedeth from  
the Father and the Sonne  
by one breathing from eter-  
nitie. It was a powerfull  
breath, because the grace of  
the Holy Ghost comes with  
power



power. The Holy Ghost mooveth the godly, in whome he dwelleth, to all that is good, & so mooveth them that they regard neither the threats of Tyrants, nor the treacheries of Satan, nor the hatred of the world: Hee conferreth upon the Apostles the gift of Tongues, because their  
 Mal. 19. 4. sound was to goe into all  
 Gen. 11. 7. lands: And so the confusion of Tongues (which was the punishment of Pride and Rashnes in the building of the tower of Babell) was taken away, And the dispersed nations, by the gift of the Holy Ghost through diverse Tongues were gathered together into the unitie of Faith. It was meete that Hee should come in  
 the

the figure of Tongues, because the holy men of God did speake as they were inspired by him, because hee spake by the Apostles, and because hee putteth the words of God into the mouthes of the Ministers of the Church. For these so great gifts blessed and prayed bee the Holy Ghost together with the Father and the Sonne for ever and ever!

Me-

## MEDITAT. XXIII.

## Of the Churches dignitie.

*Great is the Churches dignitie,  
Which chosen is Christs Spouse to be.*

**C**onsider, thou devout Soule, what a great benefit God hath bestowed upon thee, in calling thee to the Communion of the Church. One is my beloved, saith the Bridegroom in the Canticles, One indeed, because there is but one true and Orthodoxe Church the beloved Spouse of Christ. Without the Body of Christ there is not the Spirit of Christ, and hee that hath not the Spirit of Christ is not his; and hee that is not Christs, can-

Cantic. 6. 9

Rom. 8. 9.

cannot be made partaker of  
life everlasting. *All that were* Gen. 7. 21.  
*without the Arke of Noah did*  
*perish in the Flood:* And they  
that are without the spiritu-  
all Arke of the Church, must  
needes bee overwhelmed in  
everlasting destruction. *Hee* Austine.  
*shall never have God to bee*  
*his Father in Heaven,* that  
*hath not the Church for his*  
*Mother upon Earth.* Consi-  
der, thou devout Soule, that  
every day many thousands of  
soules descend into Hell for  
this cause, because they are  
without the bosome of the  
Church. Nature hath not  
separated thee from them,  
but onely the Grace of  
God that sheweth mercie.  
When Egypt was involved Exod. 10. 21  
in palpable darknesse, the Is-  
raelites

Chem.

raelites onely had light: so in the Church onely is the light of divine knowledge. They that are without the Church, doe passe from the Darkenesse of Ignorance in this present life, to the Darkenes of Eternall Damnation in the life to come. He that is not a part of the Militant Church, shall never be a part of the Church Triumphant: For these things following have a neare conjunction together, that is to say, God, the Word, Faith, Christ, the Church, and Life everlasting. The holy Church of God is a Mother, a Virgin, and a Spouse: Shee is a Mother, because shee brings forth spirituall sonnes unto God every day. Shee is a Virgin,

*Virgin*, because shee doth  
 keepe her selfe chaste from  
 the embracements of the  
 Devill, and the *World*. Shee  
 is a *Sponse*, because *Christ*  
 hath betrothed her unto  
 himselfe by an everlasting  
 covenant, and hath given  
 unto her the pledge of the  
 Spirit. The Church is that  
 Ship that carries *Christ* and  
 his Disciples, and brings  
 them at length to the haven  
 of everlasting felicitie: The  
 Church sailes through the  
 Sea of this world with a pro-  
 sperous course, having the  
 Sterne of Faith, God for her  
 Pilate, and the Angels for  
 her Rowers, and carrying the  
 companies of all the Saints:  
 In the midst thereof there is  
 erected the saving Tree of  
 the

Match. 8. 13

Chrysoft.

upon Mat.

the Crosse, upon which doe hang the sayles of Evangelicall faith, by which shee is carried to the securitie of Eternall rest, by the breathing of the Holy Ghost. The

Matt. 21. 33 Church is that Vineyard that God hath planted in the field of this World, which hee hath watered with his blood, about

Esay 5. 2. which he hath set an hedge of Angelicall guard, in which he hath made the Winepresse of his Passion, and gathered out the stones and impediments

Rev. 12. 1. thereof. The Church is that Woman clothed with the Sun, because she is arrayed with the Righteousnesse of Christ: Shee treadeth the Moone under her feete, because shee despiseth earthly things that are subject to sundry changes. Consider,

sider, thou devout soule, the  
exceeding great dignitie of  
the Church, and render due  
thankes unto God. Great  
are the *benefits* which are  
in the Church of God, but all  
doe not meet with them. It  
is a Garden enclosed, and a Cant. 4. 12.  
Fountaine sealed up. No man  
sees the *beautie* of this en-  
closed Garden, but he that is in  
it: Neither doth any one  
know the *benefits* that are in  
the Church, but hee that is  
himselfe in it. This Spouse  
of Christ is blacke without, Cant. 1. 5.  
but beautifull within. For  
all the glory of the Kings Psal. 45. 13.  
Daughter is within. This  
Ship is tossed with many tem- Matth. 8. 24  
pests of persecutions: This  
Vineyard beeing bound doth  
rise up, and being cut downe  
groweth



Rev. 12. 13. *groweth up. For this Woman  
the Infernall Dragon lyeth  
in waite after diuerse man-  
ners. The Church is a faire  
Lillie, but yet among thornes:  
2 The Church is a most beauti-  
Ambros. full Garden, but when the  
North winde of tribulations  
doth blowe upon it, the spices  
thereof fall. The Church is  
Gods Daughter, but shee is  
exceedingly hated of the  
world: Shee looks for an hea-  
venly inheritance, and there-  
fore shee is compelled to bee a  
Pilgrime in this World. In  
this Pilgrimage shee is oppres-  
sed, in her pressure shee is si-  
lent, in her silence shee is  
strong, in her strength shee o-  
vercommeth. The Church is  
a spirituall Mother, but shee  
is compelled to stand under the  
Crosse*

Crosse with Marie the Mo- Iohn 19.25.  
ther of Christ. The Church  
is the Palme Tree, because  
under the weight of tribulati-  
ons and tentations shee growes  
most. Consider, thou devout  
Soule, the Dignitie of the  
Church, and beware thou  
commit nothing to her dis-  
honour. The Church is thy  
Mother, Take heed there-  
fore that thou contemne not  
her voyce: Shee is thy Mo-  
ther, therefore thou must al-  
waies hang upon her breasts.  
The Breasts of the Church  
are the word and the sacra-  
ments. The Church is a Vir-  
gin: If therefore thou art  
her true sonne, abstaine from  
the worlds embracements.  
Thou art a member of the  
Virgin the Church, see there-  
fore

fore that thou prostitute not the *Virgins members*, and so commit fornication with the *Divell*, by sinne. The *Church* is the *Sponse* of *Christ*, and so is every devout soule: Let her beware therefore that shee cleave not unto *Satan*: Thou art the *Sponse* of *Christ*, see thou loose not the earnest of the *Holy Spirit* which hee hath given Thee. Thou art the *Sponse* of *Christ*: Pray continually that the *Bridegroom* would make hast and leade Thee in unto the celestiall marriage. But the *Bridegroom* will come in the night of *Securitie*, watch therefore least when hee cometh hee finde Thee sleeping  
and

Matt. 25. 13

and so shut Thee out of the  
gate of eternall Salvation.  
Let the ayre of thy Faith  
shine, least at the com-  
ming of the Bridegroom  
thou beest constrained to  
desire it in vaine. Thou art  
carried in the ship, see there-  
fore that thou doest not  
throwe thy selfe headlong  
into the Sea of the world  
before thou comdest to  
the haven: Thou art car-  
ried in the ship, pray that  
thou beest not swallowed up  
by tempests of Afflictions,  
and waves of Tentations.  
Thou art called into the *Matth. 20.*  
Lords vineyard, see that  
thou labourest stoutly. Think  
upon the penny and not up-  
on the dayes labour: Thou  
art the Lords vineyard, cast  
away

away all unprofitable branches, that is, the unfruitfull workes of the flesh, and thinke the whole time of thy life to bee the time of Pruning. Thou art a Vine-branch in Christ the true Vine, see that thou remaine in him and bringe forth much fruite; because the heaven-

John 15. 2. ly husbandman will take away every branch that bringeth not forth fruite, and purge that which bringeth forth fruite that it may bring forth

Gal. 3. 27 more fruite. Thou hast put on Christ by Faith, and art clothed with this Sunne of Righteousnes, see then that

Revel. 12. 1. thou treadst the Moon, that is all earthly thinges under thy feete: And esteeme all other things little worth  
in

in respect of eternall goods.  
*O good Iesus, thou that  
 hast brought us into the  
 Militant Church, bring us  
 at length also into the  
 Church Triumphant!*

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MEDITAT. XXIV.

Of Predestination.

*In Christ wee are by God elect,  
 Without Christ God doth none ac-  
 cept.*

**O** Devout Soule, as of-  
 ten as thou wilt me-  
 ditate upon thy Predesti-  
 nation, behold Christ hang-  
 ing upon the Crosse, dying Rom. 4. 25  
 for the sinnes of the whole  
 world, and rising againe for  
 our Justification. Beginne Austine.  
 from Christ lying in the  
 K Maunger

*Maunger, and so thy dis-*  
*putation of Predestination*  
 Ephes. 1. 4. *shall proceed orderly: God*  
*electd us before the founda-*  
*tions of the world were layd,*  
*but yet hee electd us in*  
*Christ: If therefore thou art*  
*in Christ by Faith, doe not*  
*doubt but that Election be-*  
*longeth unto Thee: If with*  
*a firme confidence of Heart*  
*thou adherest unto Christ, doe*  
*not doubt but that thou art*  
*in the number of the elect:*  
*But if thou goest further be-*  
*yond the limits of the word,*  
*and wilt search into the pro-*  
*funditie of Predestination, it*  
*is greatly to bee feared that*  
*thou wilt fall into the profun-*  
*ditie of desperation. With-*  
 Deut. 4. 24. *out Christ God is a consu-*  
*ming fire; take heed there-*  
*fore*

fore of comming too neare  
this fire least thou beest con-  
sumed. Without Christs sa-  
tisfaction, God by the voyce  
of his Lawe accuseth all, and  
condemneth all; take heed  
therefore that thou drawest not  
the mysterie of Predestina-  
tion out of the Lawe.  
Search not into the reasons of  
God counsells, least thy co-  
gitations doe much seduce  
Thee. God dwelleth in Light 1 Tim. 6. 16  
that noe man can attaine  
unto; presume not therefore  
to come unto it rashly. But  
God hath revealed unto us  
the light of his Gospell, and  
in this thou mayst safely in-  
quire into the doctrine of this  
secret, and in this light thou Psal. 36. 9  
shalt see true light. Leave  
the profunditie of this eter-



Luther.

nall decree made from eter-  
 nitie, and convert thy selfe  
 to the clearcnes of the ma-  
 nifestation which was made in  
 time: Iustification made in  
 time is the glasse of Election  
 made without time. Out of  
 the Lawe take notice of the  
 wrath of God for sinne, and  
 Repent: Out of the Gospell  
 take notice of the mercie of  
 God through Christ his me-  
 rit, and apply that unto thy  
 selfe by Faith: Take notice  
 of the Nature of Faith, and  
 shew it by thy godly conver-  
 sation: Take notice of Gods  
 fatherly castigation in crosses,  
 and endure through Patience:  
 And then at length beginne  
 to handle the doctrine of Pre-  
 destination: This Method  
 the Apostle teacheth: This  
 Method

Method let him, that is the  
 Apostles Disciple, follow: There  
 are three things allwaies to be  
 observed in this Myserie:  
 The Mercy of God loving us,  
 the Merit of Christ suffer-  
 ing for us, and the Grace of  
 the Holy Ghost by the Gospel  
 sanctifying us. Gods Mercy is  
 universall, because hee loved  
 the whole world. The Earth Psal. 33. 5.  
 is full of the Lords Mercy:  
 Yea his Mercy is greater  
 then Heaven and Earth: For  
 it is as great as God is: For  
 God is Love: He hath witnes- r Iohn. 4. 8  
 sed by his word that hee will Ezech. 33.  
 not the death of a sinner: 11  
 And if this bee too little,  
 hee hath confirmed it with  
 an oath: If thou canst not Hierom.  
 beleve him for his promise,  
 beleve him for his oath. Hee

2 Cor. I. 3. is called the Father of Mercies, because it is his proper-  
tie, to spare and to have Mer-

Bernhard. cy: The cause and originall  
of shewing Mercy, hee hath  
from himselfe; of condem-  
ning and punishing, from a-  
nother: insomuch that it may  
appeare that mercy and pu-  
nishment proceede from his  
heart after a farre diffe-  
rent manner. The Merit of  
Christ also is universall, be-  
cause hee dyed for the sinnes  
of the whole world: What can  
then more plainly proue his  
mercy, then that hee loved  
us, when as yet wee were not:  
for it was his Love that hee  
created us: Moreover hee  
loved us when wee were  
turned away from him; For  
it was his Love that hee  
sent

sent his Sonne to bee our Redeemer. To the sinner adjudged to eternall torments, and not having wherewithall to redeeme himselte the Father sayth: Take my onely begotten sonne, and give him for Thee: The Sonne himselte sayth: Take away mee, and redeeme thy selfe: Christ was a flower of the field, not a flower of the garden, because the odour of his grace is not shut up to some fewe, but layd open to all. Doubt not of the universalitie of Christs merit: Christ suffering prayed for them that crucified him, and poured forth his blood for them, by whome it was poured forth, The promises of the Gospell are

2 Cor. I. 3. is called the Father of Mercies, because it is his proper-  
 tie, to spare and to have Mer-  
 cy: The cause and originall  
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 cause hee dyed for the sinnes  
 of the whole world: What can  
 then more plainly proue his  
 mercy, then that hee loved  
 us, when as yet wee were not:  
 for it was his Love that hee  
 created us: Moreover hee  
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 turned away from him; For  
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Bernhard.

sent his Sonne to bee our Redeemer. To the sinner adjudged to eternall torments, and not having wherewithall to redeeme himselfe the Father sayth: Take my onely begotten sonne, and give him for Thee: The Sonne himselfe sayth: Take away mee, and redeeme thy selfe: Christ was a flower of the Cant. 2. 1. field, not a flower of the garden, because the odour of his grace is not shut up to some fewe, but layd open to all. Doubt not of the universalitie of Christs merit: Christ suffering prayed for them that crucified him, and poured forth his blood for them, by whome it was poured forth, The promises of the Gospell are

universall, because Christ  
 Matt. II.28 sayth unto all: *Come unto me  
 all ye that labour.* That which  
 was performed for all, is al-  
 so offered to all: *As farre  
 as thou travailest amongst  
 these goods by the foote of  
 trust and confidence, so much  
 also shalt thou obtaine.* God  
 denyes his grace unto no man,  
 but unto him that thinkes  
 himselfe unworthy of it.  
 Consider therefore, thou  
 faithfull Soule, these three  
 props of Predestination, and  
 rest upon them with the  
 firme confidence of thy  
 Heart: Consider the benefits,  
 of Gods mercy that are past,  
 and thou wilt not doubt of  
 finall perseverance. When  
 as yet thou wast not, God cre-  
 ated thee: When by the fall  
 of

Bernhard  
 upon the  
 Cant.

Bernhard  
 upon the  
 16 Psalm.

of Adam thou wast condemned, Hee redeemed thee: When thou livedst in the world out of the Church, Hee called thee: When thou wast ignorant, Hee instructed thee: When thou wentst astray, Hee reduced thee: When thou sinnedst, Hee corrected thee: When thou stoodst, Hee upheld thee: When thou wast fallen, Hee lifted thee up: When thou wentst, Hee lead thee: When thou camest unto him, Hee received thee. His long suffering appeared in that hee expected thee, and his mercy in that hee pardoned thee: Gods mercy prevented thee; hope firmly that it will also followe thee: Gods mercy preven-

Psalm. 23. 6

Austine.



Savanar.

ted thee that thou mightest  
 bee healed, and it shall  
 also followe thee that thou  
 mayst bee glorified: It  
 prevented thee that thou  
 mightest live godly: It  
 shall also followe thee  
 that thou mayst live  
 with him for ever. How  
 came it to passe that  
 in thy fall thou wast  
 not ground to peices?  
 Who put his hand un-  
 der thee? Was it not  
 the Lord? Bee Confi-  
 dent therefore hereaf-  
 ter in Gods mercy and  
 Hope assuredly for the  
 end of perfect Faith,  
 that is, eternall sal-  
 vation. In whose hands  
 doth thy salvation con-  
 sist more safe and cer-  
 taine,

Bernhard  
 upon the  
 31 Psal.

taine, then in those which  
made both Heaven and *Esay 66. 2.*  
Earth, those hands that are  
never shortned, those hands *Esay 59. 1*  
that doe abound with the  
bowels of mercy, and those  
hands that have holes in them  
by which mercy may flowe  
forth? But consider, thou  
faithfull soule, that wee  
were elected of God, that *Ephes. 1. 4.*  
wee might bee Holy and  
blameles: Whosoever ther-  
fore study not to live an ho-  
ly life, to them belongs  
not the benefit of Election:  
Wee were elected in Christ:  
In Christ wee are by Faith:  
Faith shewes it selfe by Love,  
therefore where there is  
not Love, neither is there  
Faith, where there is not  
Faith, neither is there Christ,  
where

where there is not *Christ*  
neither is there *Election*:

2 Tim. 2. 19 *The foundation of God standeth sure having this scale:*

*The Lord knoweth who are his: But let him depart from unrighteousnes, who-soever calleth upon the*

John 10. 28 *name of the Lord: The sheepe of Christ shall no man take out of his hand, but yet let the sheepe of Christ*

27  
Heb. 3. 6. *heare his voyce: Wee are Gods house, but let us retaine our confidence and the glory of hope firme, even unto the end: O Lord, thou that hast given us To will, give us also To perfect!*

Philip. 2. 13

ME.

## MEDITAT. XXV.

Of the saving efficacy  
of Prayer.

Our Prayers doe peirce the starrie  
skie,  
And fetch downe blessings from  
on hie.

**I**T is an exceeding great be- Austine.  
nefit of God towards us, in  
that hee requires us to com-  
ferre with him familiarly by  
pious Prayer: Hee bestoweth  
upon us the gift of Prayer, and  
the fruit of Prayer: Great is  
the force of Prayer which is  
powred forth on Earth, but  
hath its operation in Heaven:  
The Prayer of the Iust is the  
Key of Heaven: Prayer ascen-  
deth, and Deliverance de-  
scendeth from God: Prayer  
is

*is a saving Buckler, by which*  
 Ephes. 6. 16 *wee repell all our Adversa-*  
 Exod. 17. 11 *ries darts: When Moses*  
 Ambros. *stretched forth his hands, Is-*  
*raell prevailed against the A-*  
*malekites: If thou stretchest*  
*forth thy hands towards*  
*Heaven, Satan shall not*  
 Hierom up- *prevaille against thee. As the*  
 on Ezech. *Enemie is kept off by the wall,*  
*so the Anger of God is repel-*  
*led by the Prayers of the*  
*Saints. Our Saviour himselve*  
*Prayed, not that Hee had any*  
*need, but to commend unto us*  
*the dignitie thereof. Prayer is*  
*the Tribute of our subjection,*  
*because God hath comman-*  
*ded that wee should every*  
*day offer unto him our Pray-*  
*ers as a spirituall Tribute: It*  
*is the Ladder of our Ascen-*  
*sion unto God: For Prayer is*  
*nothing*

nothing else but the soules Nazianz.  
travailing unto God: It is the  
Buckler of our defence: For  
the soule of him that continu-  
eth in Prayer is secure and  
safe from the assaults of the  
Divells: It is our faithfull Bernhard.  
Nuncio unto God: For it goes  
up unto his Throne, and sol-  
licits him to aide us: This  
Nuncio never returnes in  
vaine, for God alwayes beares  
our Prayers, if not according  
to our will, yet to our profit  
and salvation: Wee may as-  
suredly hope for one of these  
two: either hee will give us  
that wee aske, or else that  
which hee knoweth to be more  
profitable for us. God gave  
his owne sonne that most ex-  
cellent gift, beeing not entrea-  
ted: What will hee doe then if  
hee

hee bee entreated? Wee cannot  
doubt of the Fathers hearing,  
or the Sonnes intercedings:

Num. 7. 89. Upon all occasions thou mayest  
Kempis. with Moses by Prayer enter

into the Tabernacle, and con-  
sult with God the Lord, and  
thou shalt speedily heare his

Luke. 9. 29 divine answer: Christ was  
transfigured when hee Pray-

ed: So in the time of Prayer  
there are many changes  
wrought in the soule: For

Bernhard  
upon the  
Canticl.

Prayer is the light of the  
souls, and oftentimes leaves  
Him in joy, whome shee found

Chrysost.

in despaire. With what face  
canst thou behold the sunne,  
unles thou doest first worshipp  
him, who sends that most  
pleasant light for thee to looke  
upon? How canst thou at thy  
Table fall to thy mease, unles  
thou

thou doest first worship him, who  
in his bounty bestowes it upon  
thee? With what hope darest  
thou to commit thy selfe unto  
the darknes of the night, un-  
les thou doest first fore arme  
thy selfe by Prayer? What  
fruite canst thou expect of thy  
labours, unless thou doest first  
worship him; without whose  
blessing all labour is unprofita-  
ble? If therefore thou wantest spi-  
rituall, or temporall blessings,  
Aske and Receive. If thou  
desirest Christ, Seeke him by Matth. 7.7  
Prayer and thou shalt Finde:  
If thou desirest that the Gate  
of divine Grace, and eternall  
Salvation should bee Opened  
unto thee, Knocke and it  
shall bee Opened unto thee: If Berthor.  
in the desert of this world the  
thirst of tentations, and the  
penury



penurie of spirituall goods afflict thee, come unto the spi-

Cor. 10. 4 rituall Rocke, which is Christ,

Exod. 17. 6 come with devotion, and strike it with the Rod of Prayer, and thou shalt feele the streames of divine grace coole the thirst of thy penurie: Wouldest thou offer an acceptable sacrifice unto God? Offer thy Prayers, Gen. 8. 21. so shall God smell a sweete odour, and his wratb shall cease:

Cyprian. Wouldest thou every day converse with God? Love Prayer, which is the spirituall conference betweene God and the devout soule. Wouldest thou

Psalm. 34. 8 taste how sweete the Lord is?

Anselm. Invite the Lord to the house of thy heart by Prayer. Prayer pleaseth God, if it bee made in a due manner: Whosoever therefore desireth to be heard, let

let him pray with Wisdome,  
with Fervencie, with Humili-  
tie, with Faith, with Perseve-  
rance, and with Confidence:  
Let him Pray with Wisdome,  
that is, for such things as tend  
to the glory of God, and the  
salvation of his Neighbour.  
God is omnipotent, therefore  
doe not thou in thy Prayers tye  
him to meanes. God is most  
wise, therefore doe not thou in  
thy Prayers prescribe him an  
order. Let not thy Prayers  
break forth rashly, but let them  
follow the conduct of Faith:  
Now Faith hath respect unto  
the word: Therefore such  
things as God hath promised  
in his word absolutely, pray for  
absolutely: And such things as  
hee hath promised with a con-  
dition, as temporall thinges,  
pray

Bernhard.

pray for with a condition: And such things as hee hath in no wise promised, in no wise pray for. God often gives in his wrath, that which in his mercy hee doeth deny: Therefore follow Christ who resigned his will wholly unto God. Pray with Fervencie: For how canst thou desire that God should heare thee, when thou hearest not thy selfe? Wouldest thou have God mindfull of thee, when thou art not mindfull of thy selfe? When thou wilt pray, goe into thy Closet, and shutt thy doore. Thy Heart is the Closet, thou must enter into it: If thou wilt pray as thou oughtest, thou must shutt the doore, that the cogitations of worldly busines may not trouble thee. Thy words come not  
unto.

Math. 6. 6.

Austine.

unto Gods cares without the  
 affection of the heart: The  
 minde must bee so inflamed  
 with the beate of cogitation,  
 that it may farre surpasse  
 what the tongue expresseth,  
 and this is to worshipp in Spi- Iohn 4. 23.  
 rit and in Trueth, as the Lord  
 requireth. Christ Prayed in the Luke 6. 12.  
 Mount, and lifted up his eyes Iohn 17. 1.  
 unto Heaven: So wee must  
 turne away our mindes from  
 all the Creatures, and turne  
 them unto God. Thou doest  
 injurie unto God, if thou  
 Prayest unto him to attend  
 unto thee, when thou doest  
 not attend unto thy selfe.  
 Wee may pray Uncestantly, if I Thes. 5. 17  
 wee pray in the spirit, that  
 is, if our minde alwaies by  
 holy desires watch unto God.  
 There is not allwaies neede  
 of

of clamour, because God beareth even the sighes of our hearts, seeing that he dwelleth in the hearts of the godly. There is not allwayes neede of words, because hee is present even with the thoughts: Oftentimes one sigh mooved by the Holy Ghost, and offered to God in the spirit is more acceptable to God then long repetitions of prayers, where the Tongue prayeth, and the Heart is plainly dumbe. Let him pray with Humilitie, and place no confidence in his owne merit, but in the grace of God onely: If our Prayers relie upon our owne worth, they are condemned, yea though the Heart for very devotion did sweate

Luther.

*sweate blood: No man please  
 seth God but in Christ, I here-  
 fore no man prayeth aright  
 but through Christ and in  
 Christ: The sacrifices did not  
 please God, which were not  
 offered on the onely Altar of  
 the Tabernacle: So Prayer  
 please not God, unles it be  
 offered upon the onely Altar,  
 which is Christ. God promi-  
 sed to beare the Israelites I Kin.8.44.  
 prayers, if they prayed with  
 their faces turned towards  
 Ierusalem: So we, in our Pray-  
 ers must convert our selves  
 unto Christ, who is the  
 Temple of the Divinitie:  
 Christ at his Passion beeing  
 about to pray cast himselfe Mark.14.35  
 to the ground. Bebold how  
 that most holy soule hum-  
 bled it selfe before the di-  
 vine*

Anselme.

vine Majestie. Let him Pray with Faith, let him offer himselfe to want all Ioy, and to suffer all Punishment: The sooner one prayeth, the more profitably: The ofner, the better: The more fervently, the more acceptably with God:

Kempis.

Let him Pray with Perseverance. For if God delay his benefits hee commends them, and doeth not deny them; the longer things are desired, the sweeter they are beeing obtained.

Austine.

Let him pray with Confidence, that is, aske with faith without doubting. O most mercifull God, who hast commanded us to Pray, give us grace to Pray a-

night. *Me-*

## MEDITAT. XXVI.

Of the Holy Angells  
appointed by God  
to bee our keepers.

*The Angells of the Lord protect  
All those that are the Lords elect.*

**C**onsider, thou devout  
soule, how great the  
goodnes of the Lord is, who  
hath made his Angells thy  
keepers. Our heavenly Fa-  
ther sends his owne Sonne  
to redeeme us: The Sonne  
of God is made flesh to save  
us: The Holy Ghost is sent  
to sanctifie us: The An-  
gells are sent to protect us:  
So then all the Court of  
Heaven doth as it were  
serve us, and convey their  
L bene-



Psal. 104. 4.

*benefits unto us. I doe not wonder now that all the Inferiour Creatures were made for man, seeing that the Angells themselves, creatures farre more excellent, doe not deny their ministerie unto us: What wonder is it that the Heaven ministers light unto us by day, that wee may labour, and darkenesse by night, that wee may rest, seeing that those that dwell in Heaven doe minister unto us? What wonder is it that the Ayre affordeth us vitall breath, and all kinds of Foules to our service, seeing that the celestiall Spirits watch over us for our safety? What wonder is it that the Water affordeth us drinke,*

drinke, purgeth away our filth, watereth thinges that are dried, and brings forth sundry kinds of Fishes, when as the *Angells* themselves are present with us, and doe refresh us when wee are weary with the beate of *Calamities* and *Tentations*? What wonder that the *Earth* beareth us, nourisheth us with *Bread* and *Wine*, and furnisheth our *Tables* with all kinds of *fruits*, and *living creatures*, when as hee hath given charge to his *Psalm. 91. 11* *Angells* to keepe us in all our wayes, and to beare us in their hands, that wee dash not our foote against a stone. The *Angells* were solicitous concerning *Christ*: For an *Angel* foretells his *Conception*. *Luke 1. 35*

L 3An

Luke 2.10. An *Angell* declares his Na-  
 Matth. 2.13 *trivitie*: An *Angell* bids him  
 Matth. 4.11 *fly into Egypt*: The *Angells*  
*waite upon him in the desert*:

Luk. 22.43. The *Angells* minister unto  
 him in the whole ministe-  
 rie of his preaching: An  
*Angell* is present with him  
 at the *Agonie of Death*:

44  
 Matth. 28.2. An *Angell* appears at his  
 Acts 1.10. *Resurrection*: The *Angells*  
 are present at his *Ascension*:

Matth. 24.31 The *Angells* shall bee with  
 him, when hee returnes to  
*Judgement*. So then as the  
*Angells* waited upon *Christ*  
 in the dayes of his *Flesh*, so  
 also are they *solicitous* for  
 all them that are incorpo-  
 rated into *Christ* by *Faith*.  
 As they served the *Head*,  
 so doe they also serve the  
*Members*: They rejoyce to  
 serve

*serve them on Earth,*  
*whome they shall have their*  
*Companions in Heaven:*  
*They doe not deny their mi-*  
*nisterie unto them, whose*  
*most sweete fellowship they*  
*hope for hereafter: There*  
*appeared to Iacob in the way* Gen. 32. 1  
*to his Country campes of*  
*Angells: So in this life, which*  
*is the way to our Heaven-*  
*ly Coun'ry, the Angells are*  
*made the Holy ones keepers:*  
*The Angells defend Dani-* Dan. 6. 22  
*ell in the midst of the Ly-*  
*ons: So likewise they de-*  
*fend all the Godly from the*  
*treacheries of the infernall*  
*Lyon: The Angells pre-* Gen. 19. 1  
*served Lot from the fire of*  
*Sodome: So by holy inspi-*  
*rations and protections a-*  
*gainst the Divells tentati-*

- ons they often preserve us from the fire of Hell: The
- Luk. 16. 22. *Angells carry the soule of Lazarus into Abrahams bosome: And so they translate the soules of all the Elect unto the palace of the Heavenly Kingdome. The*
- Acts 12. 7. *Angell leades Peter out of Prison; and so hee doth often deliver the Godly out of most apparent dangers: Great is the Power of our Adversarie the Divell. But let the guard of the Angells lift us up. Doubt not but these will be present to aide thee in all dangers, because*
- Hierom. *the Scripture describeth them with wings under the figure*
- Exod. 25. 20 *of Cherubim and Seraphim, that thou maist know assuredly, that they will come with incredible*
- Esay 6. 2. *credible*

credible celeritie to bring  
 aidee and succour. Doe not Betnhatd.  
 doubt but these will bee thy  
 protectors in all places, be-  
 cause they are most subtil  
 spirits which no Body can re-  
 sist; All visible thinges give  
 way unto them, and all Bo-  
 dies alike, though they bee  
 solid and thicke, by them are  
 Penetrable and Passable:  
 Doe not doubt but these spi-  
 rits knowe thy dangers and  
 afflictions, because they all-  
 waies behold the face of thy Matt. 18. re  
 Heavenly father, and are  
 allwaies ready prest for his  
 service: Know also, thou' de-  
 vout soule, that these An-  
 gells are Holy: Therefore  
 study for Holines if thou  
 wouldest enjoy their fellow-  
 shipp. Likenes of conditions  
 L 4 doth

doth most beget freindshipp:  
Accustome thy selfe therefore  
to Holy actions, if thou de-  
sirest to have the Angells  
thy keepers: In every place  
and Angle stand in awe and  
reverence of thy Angell and  
doe nothing in his presence  
which thou wouldest bee a-  
shamed to doe in the sight of  
man. These Angells are  
Chast, therefore they are dri-  
ven away by filthy actions:  
Smoake drives away Bees,  
and stinke drives away  
Doves: So, lamentable and  
stinking sinne drives away  
the Angells the keepers of  
our life: If by sinne thou de-  
privest thy selfe of their tu-  
ition, how canst thou bee safe  
from the Divells treache-  
ries? If thou beest destitute  
of

of the Angells protection,  
 how canst thou bee safe from  
 the invasion of many dan-  
 gers: If thy soule bee not  
 fenced by the wall of the An-  
 gells defence, the Diuell will  
 easily overcome it by his de-  
 ceitfull persuasion. The Ho- Heb. I. 14  
 ly Angells are sent by God  
 as his messengers to us: There- Luther.  
 fore thou must bee reconciled  
 unto God by Faith, if thou  
 wilt have an Angell to bee thy  
 keeper: Where the grace of  
 God is not, neither is there  
 the guard of Angells: Let  
 us behold the Angells as  
 Gods saving hands, which are  
 moved to no worke without  
 his direction. There is joy in  
 Heaven before the Angells  
 over one sinner that repent-  
 eth. The teares of the Pe-  
 nitent:



nitent are as it were the wine  
 of the Angells: But an im-  
 penitent heart puts to flight  
 the Angells our keepers.  
 Let us therefore repent, that  
 wee may cause the Angells  
 to rejoyce. The Angells are  
 of an Heavenly, and Spiritu-  
 all nature, let us therefore  
 thinke upon Heavenly and  
 and Spirituall things, that  
 they may take pleasure to  
 bee with us. The Angells  
 are Humble, and hate Pride  
 altogether, because they  
 are not ashamed to tend  
 little children: why then is  
 Ecclesiasti-  
 cus 10. 9. Earth and Ashes proud  
 when the Heavenly Spirits  
 so Humble themselves? At  
 Death especially the Di-  
 vells subtiltie is to bee fea-  
 red, because it is written  
 that

that the Serpent lyeth in Gen. 3. 15  
waite for the heele: The  
heelee which is the extreme  
part of the body is the last  
terme of our life. In that  
last agonie of Death, the  
Angells guard is most ne-  
cessary that they may de-  
liver us from the fiery darts  
of the Divell, and carry  
our soule when it is gone,  
out of the prison of our  
Body, into the Heavenly Pa-  
radise. When Zacharie was Luke 1. 12  
in the temple busie about  
his Holy Function the An-  
gell of the Lord came unto  
him: So likewise if thou de-  
lightest in the exercise of  
the word and prayer, thou  
maist rejoyce to have the  
Angells thy Protectants.  
O most mercifull God, Thou  
that

that leadeſt us through the  
deſert of this world by the  
conduct of thy Holy An-  
gells, grant that wee may  
at length bee carried by  
them into the Kingdome  
of Heaven!

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MEDITAT. XXVII.

Of the Divells Treacheries.

The Divells Treacheries who  
knowes?

A thouſand wayes he ſeekes our woes.

Laſtane.

**C**onſider, thou devout  
Soule, in what danger  
thou art, becauſe the Di-  
vell thine Adverſarie is all-  
waies lying in waite for thee.  
Hee is an Enemy, for bold-  
nes moſt ready, for ſtrength  
moſt

most powerfull, for subtiltie  
most cunning, for engines  
well stor'd, in fight indefa-  
tigable, into all shapes change-  
able: Hee intisetb us into  
many sinnes, and having in-  
tised us hee accuseth us be-  
fore Gods Iudgement seate.  
Hee accuseth God to men, and Chryso-  
stenes to God, and men one to  
another. Hee exactly consi- Camer.  
ders every ones naturall in-  
clination, & then hee layes for  
them the snares of tentati-  
ons. As in the beseiging of  
Cities, the Beseigers come  
not against the strong and  
fortified places, but where  
they finde the walls weake,  
the ditches plaine, and the  
turrets without guard: So  
the Diuell, when hee assaults  
the soule of man, first sett  
upon

upon that part that hee findes  
softest, and best affected for  
him the easier to worke up-  
on: If hee bee once over-  
come hee doth not presently  
remove, but comes againe to  
tempt with greater force,  
that so hee may by tediousnes  
and neglect overcome those  
whome by violence of tenta-  
tions hee could not overcome.

Against whome will hee not  
use his subtile trickes, when  
hee was so bold as to set upon  
auth. 4. 3. the Lord of Majestie himselfe  
with his craft and subtiltie?  
What Christian will hee spare  
k. 22. 31. when hee sought to winnowe  
Christs Apostles themselves  
en. 3. 4. like wheate? Hee deceived  
Adam in his Nature instru-  
cted, whome can not hee de-  
ceive in his Nature corrup-  
ted

ted? Hee deceived Iudas in  
the Schoole of our Saviour,  
and whome will hee not de-  
ceive in the world the Schoole  
of Error? In all states the  
Divells treacheries are much  
to be feared. In Prosperitie  
hee lifts us up with Pride:  
In Adversitie hee drives us  
to Despaire: If hee sees a  
man delighted with Frugal-  
tie, hee intangleth him in  
the fetters of insatiable Co-  
vetousnes: If hee sees a man  
of an Heroicall spirit, he sets  
him on fire with flaming An-  
ger: If hee sees a man some-  
what merrier then ordinarie,  
hee incites him to burne with  
Lust: Those whome hee sees  
to be Zealous in Religion,  
hee labours to entangle in  
vaine Superstition: Those  
whome

whome he sees exalted to Dignities, hee prickes them forward with the spurres of Ambition. When he allureth a man to sinne hee amplifies Gods Mercie, and when hee hath cast him headlong into sinne, hee amplifies Gods Iustice: First hee will leade a man to Presumption, and afterwards hee labours to bring him to Desperation. Sometimes hee assaults outwardly by persecutions, sometimes he assaults inwardly by fiery tentations: Sometimes hee sets upon us openly, and by force; Sometimes hee sets upon us secretly, and by fraude. In eating, hee sets before us Gluttonie; in generating, Luxurie; in exercising, Sluggishnes; in conversing, Envie; in

Bernhard.

Austine.

in governing, Covetousnes;  
in correcting, Anger; in  
dignitie, Pride: In the Heart  
hee sets evill Cogitations; In  
the Mouth, false speakings;  
In the other members, wicked  
actions. When wee are a-  
wake he moves us to ill Workes;  
when wee are asleepe hee  
moves us to filthy Dreames;  
So then in every place and in  
every thing wee must beware  
of the Divells treacheries.  
Wee sleepe, but Hee watcheth:  
Wee are secure, and Hee goes  
about like a roaring Lyon. If 1 Pet. 5. 8  
thou shouldest see a Lyon ready  
to assault thee how wouldst thou  
feare and tremble! When  
thou hearest that the Infer-  
nall Lyon lyes in waite for  
thee, dost thou sleepe sound-  
ly on both eares! Consider  
therefore,



therefore, thou faithfull  
soule, the treacheries of this  
most potent enimie, and  
seeke the aide of spirituall

Ephes. 6. 14 *Armes:* Let thy Loynes bee  
girt with the girdle of Truth,  
and covered with the breast-  
plate of Righteousnes. Put  
on Christs perfect Righte-  
ousnes and thou shalt then  
bee safe from the Diuels

Can. 2. 14. *tentations.* Hide thyselfe in  
the holes of Christs wounds,  
as often as thou art terri-  
fied by the darts of this  
malignant serpent. The true  
Beleever is in Christ: As  
therefore Satan hath no

ohn 14. 30. power over Christ, so hath  
hee no power over the true

Ephes. 6. 15 *Beleever.* Let thy feete bee  
shod with the preparation of  
the Gospell of Peace. Let  
our

our confession of Christ bee  
alwaies heard, and sound in  
our mouth, So no tentati-  
ons of the Divells shall hurt  
us; The words of the enchan-  
tor doe not so drive away  
the Corporall serpent, as the  
voyce of constant Confessi-  
on doth put to flight this  
Spirituell serpent. Take the  
sheild of Faith to quench the  
ferie darts of this most wick-  
ed Enemy. Faith is that, Matt. 17. 20  
which removes Mountaines;  
understand the Mountaines  
of Doubts, Persecutions and  
Tentations: The Israelites Exod. 12. 1  
whose doore posts were sign-  
ed with the bloud of the  
Paschall Lambe, were not  
smitten by the destroying  
Angell: So likewise those  
whose hearts are by Faith  
sprinkled

sprinkled with the blood of  
 Christ, shall not bee hurt  
 by this destroyer. Faith re-  
 lies upon Gods promises. Now  
 Satan cannot overthrow  
 Gods promises: Therefore  
 Satan cannot prevaile against  
 Faith. Faith is the light of  
 the Soule, and the Tenta-  
 tions of the malignant spi-  
 rit doe soone appeare  
 through this light. By Faith  
 our sinnes are throwne into  
 Mich. 7. 19. the profound Sea of Gods  
 mercy, and in that the fi-  
 ery darts of the Divell  
 shall bee easily quenched.  
 Wee must put on likewise  
 Ephe. 6. 17 the Helmet of salvation  
 Gregor. that is, Holy Hope. Endure  
 temptation, and expect an issue  
 out of the temptation: For  
 God is the moderator of them  
 that

that contend, and the crowne  
of them that overcome. If Savanar.  
there bee no Enemie, then  
no Fight; if no Fight, no  
Victorie; if no Victorie, no  
Crowne. Better is that Fight  
that brings us nearer to God,  
then that Peace which alie-  
nates us from God. Wee must  
also take the sword of the  
Spirit, that is, the word of  
God: Let the consolations in Nazianz.  
Scripture prevaile more with  
thee, then the contradictions  
of the Diuell. Christ over- Matth. 4. 4.  
came all Satans tentations  
by the word: And still by  
the word Christians over-  
come all Satans tentations.  
To conclude, in Prayer thou  
hast great aide against ten-  
tations. As often as the little Austine.  
ship of the Soule is ready  
to

to bee overwhelmed with  
the waves of tentations, a-  
wake Christ by thy Prayers.  
Wee overcome visible Ene-  
mies by striking, but wee  
overcome our invisible E-  
nemie by pouring forth  
Prayers. Fight Thou, O  
Christ, both in us, and for  
us, that so through Thee  
wee also may overcome!

---

MEDITAT. XXVIII.

Generall Rules of a  
godly life.

Hee's only wife who God doth  
knowe,  
And doth by life his knowledge  
shewe.

**E**Very day thou drawest  
nearer to thy Death,  
Indgement

*Judgement, and Eternities*  
Therefore thinke every day  
how thou maist bee able  
to stand in that most strict  
and severe *Judgement*, and  
so live for ever. Looke di-  
ligently unto thy *Thoughts*,  
*Words*, and *Deeds*, because  
hereafter thou must give  
an exact account for all thy *Ecclesiastes*  
*Thoughts, Words, and Deeds.* 12. 14.

Every Evening thinke that  
thou shalt dye that night:  
Every morning thinke that  
thou shalt dye that day: Doe  
not deferre thy conversion  
and good workes till to mor-  
row; because To morrowe  
is uncertaine, but death is  
certaine, and hangs over thy  
head every day. Nothing is  
more contrary to Godlines  
then delay: If thou contem-  
nest

nest the inward calling of  
the Holy Spirit, thou shalt  
never attaine to true con-  
Eccl: iasti- version. Deferre not thy  
cus 18. 22. Conversion and good worker  
till thy old age, but offer  
unto God the flower of thy  
Youth. It is uncertaine whe-  
ther the young man shall  
live till hee bee old: But it  
is certaine that destruction is  
prepared for the young man  
which is Impenitent. No  
age is fitter for Gods ser-  
vice, then Youth which flou-  
risheth in strength both of  
body and minde. For no mans  
sake undertake an evill cause;  
for it is not That man but  
God that shall hereafter  
Iudge thee. Doe not there-  
fore preferre the favour of  
men before the grace of  
God

God. In the way of the Lord eyther wee goe forwards or else wee goe backwards: Therefore examine thy life every day whether thou goest forwards or backwards in the study of Piety. To stand in the way of the Lord is to goe backe: Doe not delight then to stand still in the course of Godlines, but study alwaies to walke in the way of the Lord. In thy Conversation Beinhard. bea Courteous towards all, Greivous to none, Familiar with fewe. To God live piouly, to thy Selfe chastly, to thy Neighbour justly: Shewe Favour to thy Friend, shewe Patience towards thy Enemy, shewe thy Goodwill towards all, and thy Bounty to  
M whom



Hugo

whome thou art able. In thy life dye dayly unto thy selfe and unto thy vices, so in death thou shalt live unto God. Let Mercy appeare in thy affection, Courtesie in thy countenance, Humilitie in thy attire, Modestie in thy neighborhood, and Patience in tribulation. Alwaies thinke upon three things past, the Evil committed, the Good omitted, and the Time pretermitted: Alwaies thinke upon three things present, the Brevitie of this present life, the Difficultie of beeing saved, and the Paucity of them that shall bee saved. Alwaies thinke upon three things to come: Death, then which nothing is more horrible: Iudgment, then which  
nothing

nothing is more terrible: The Paines of Hell, then which nothing is more intolerable: Let thy Evening Prayers amend the sinnes of the day past: Let the last day of the weeke amend the faults of the dayes past. In the Evening thinke how many are plunged that day into Hell, and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie: The Eye that sees all, the Eare that heares all, and the Booke in which all things are written. God hath commu- Bernhard  
nicated himselfe wholly unto thee, communicate thou thy selfe wholly unto thy neighbour. That is the best

Hugo

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thy life dye dayly unto thy selfe  
and unto thy vices, so in  
death thou shalt live unto  
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thy affection, Courtesie in thy  
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berhood, and Patience in tri-  
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on three thinges past, the E-  
vill committed, the Good o-  
mitted, and the Time preter-  
mitted: Alwaies thinke upon  
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the Difficultie of beeing sa-  
ved, and the Paucity of  
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nicated himselfe wholly unto thee, communicate thou thy selfe wholly unto thy neighbour. That is the best

life that is busied in the service of others: Shewe obedience and reverence to thy Superiour, give counsell and ayde to thy Equall, defend and instruct thy Inferiour: Let thy Body bee subject to thy Minde, and thy Minde to God. Bowaile thy Evills past, and esteeme not the Goods that are present, and desire with all thy heart the Goods which are to come.

Petrarch.

Remember thy sinne, to greive for it: Remember Death, that thou mayst cease from sinne: Remember Gods Iustice, that thou mayst bee kept in feare: Remember Gods Mercy that thou mayst not despaire. As much as thou canst, withdrawe thy selfe from the world, and  
addict

Bernhard

addict thy selfe wholly unto  
the service of the Lord. Al-  
waies in delights thinke that  
thy Chastity is in danger, in  
riches thinke that thy  
Humilitie is in danger, in  
many businesses thinke that  
thy Godlines is in danger.  
Study to please none but  
Christ: Feare to displease  
none but Christ: Alwaies  
pray thou unto God to com-  
mand what hee will, and to  
give what hee commands.  
Pray unto him to cover what  
is past, and to governe what is  
to come. As thou desirest to  
seeme, so also thou must bee.  
For God judgeth not accor-  
ding to the Shewe, but ac-  
cording to the Trueth. In  
thy words take heede of much  
babbling: because for every

Matt. 6. 7  
Matt. 12. 3

idle word thou must give an account in the day of Iudgement. Thy workes, bee they what they will, doe not passe away, but are cast as certaine seedes of eterni-

Gal. 6. 8.

tie: If thou sowest in the Flesh, of the Flesh thou shalt reape Corruption: If thou sowest in the Spirit, of the Spirit thou shalt reape life everlasting. The Honours of the world shall not followe thee after Death, neither shall thy Heapes of Riches followe thee, neither shall thy Pleasures followe thee, neither shall the Vanities of the world followe thee:

Rev. 14. 13.

But, after all, thy Workes shall followe thee: As therefore thou desirest to bee at the day of Iudgement, To day

day appeare to bee such in  
the sight of God. Doe not  
esteeme those things that  
thou hast, but rather esteeme  
those that thou wantest. Doe Cyprian.  
not bee proud for what is  
given thee, but bee hum-  
bled rather for that which  
is denyed thee: Learne to  
live whiles thou mayest live:  
In this life is eternall life  
eicher obtained or lost: Af-  
ter Death there is no time  
to worke, but the time of  
Recompence begins. In the  
life to come working is not  
expected, but the reward of  
working. Let Holy Medi-  
tation bring forth in thee  
Knowledge, and Knowledge  
Compunction, and Compun-  
ction Devotion, and let De-  
votion make Pryer. The



Kempis.

*Silence of the mouth is a great good for the Peace of the Heart. The more thou art separated from the world, the more acceptable thou art unto God. Whatsoever thou desirest to have, aske of God; whatsoever thou hast, give unto God. Hee that is not thankesfull for that which is given already, is unworthy to receive more. Gods Graces cease to Descend, when our Thankes cease to*

Bernhatd.

*Ascend. Whatsoever happeneth unto thee, make use of it for good. When thou art in Prosperitie thinke that thou hast then an occasion to blesse and prayse God. When thou art in Adversitie, thinke that thou art put then in minde of thy Repen-  
tance*

tance and Conversion. Shewe Lud. Vives  
the strength of thy Power in  
Helping; the strength of thy  
Wisdom in Instructing; and  
the strength of thy Riches in  
Doing good. Let not Ad-  
versitie cast thee downe, nei-  
ther let Prosperitie lift thee  
up. Let all thy Life bee di-  
rected unto Christ as unto  
the Marke: Followe him in  
the way that thou mayst o-  
vertake him in thy Country.  
In all thinges have a speciall  
care of profound Humilitie,  
and ardent Charitie. Let  
Charitie lift up thy Heart  
unto God, that thou mayest  
cleave unto him: And let  
Humilitie keepe thy Heart  
downe that thou beest not  
proud: Iudge God to bee a Tertull.  
Father for his Clemencie, a

Lord for his Discipline; a  
 Father for his power and  
 Gentlenes, a Lord for his Se-  
 veritie and Iustice: Love  
 him as a Father piously; Feare  
 him as a Lord necessarily:  
 Love him, because hee willeth  
 Mercy; Feare him, because

*Psal. 37. 5.* hee willeth not Sinne: Feare  
 the Lord and Trust in him,  
 acknowledge thy Miserie,  
 and proclaime his Mercie:  
*O God thou that hast given*  
*Phil. 2. 13.* us *To will,* give us also grace  
*To perfect!*

MEDITAT. XXIX.

Of the shaking off Security.

To live is not, but to dye,  
To live in all Security.

**C**onsider, thou devout Soule, what an hard matter it is to bee saved, and thou shalt easily shake off all Security. *At no time and in no place is there Security, neither in Heaven, nor in Paradise, and then much lesse in the world. An Angell fell in the presence of the Divinitie: And Adam fell in the place of pleasure: Adam* Gen. 1. *was created after the image of God, and yet notwithstanding bee was deceived by the treacheries*

treacheries of the Iivell:  
 King.3.12 Salomon was the wisest of  
 King.11.3 men, and yet his wives turned  
 away his Heart from the  
 Lord. Judas was in the  
 Schoole of our Saviour, and  
 did every day heare the  
 saving word of that cheife  
 Doctour, and yet was not  
 Hee safe from the snares  
 Luke 22.3. of Satan: Hee was plundg-  
 ed headlong into the pit of  
 Covetousnes, and so into the  
 pit of eternall punishment.  
 Sam. 13. David was a man after  
 14 Gods owne Heart and hee  
 was unto the Lord as a most  
 deare Sonne, and yet by  
 Sam.12.6 Murther and Adulterie hee  
 became the Sonne of death.  
 Where then is there Secu-  
 ritie in this life? Rely with  
 an assured confidence of  
 Heart

Heart upon the promises of God, and thou shalt bee safe from the invasions of the Divell. There is no Securitie in this life, but that which is infallibly promised to those that beleve, and walke in the way of the Lord: But when wee come unto future happines, then at length wee shall have full Securitie. In Gerson.  
this life Feare and Religion are coupled together, neither must one bee without the other: Bee not secure in Adversitie, but whatsoever adversitie happeneth unto thee in this life, thinke that it is the reward of thy sinnes: God often punisheth secret offences by open corrections: Thinke upon the greivous spots of thy Sinns, and feare him

Nazianz.

him that shall Iudge thee  
 for thy sins according to his  
 Iustice. Bee not secure in  
 Prosperitie, for God is angry  
 with him that is not Punished  
 in this life: What are the af-  
 flictions of the Godly? Bitter  
 arrowes sent from the sweete  
 hand of God. God esteemes  
 many in this life unworthy  
 to bee punished, whome  
 notwithstanding hee repro-  
 bateth for ever. Outward  
 felicitie is often times a  
 signe of eternall damnation:  
 Nothing is more unhappy  
 then the happines of sinners,  
 and nothing more miserable  
 then hee that knowes no  
 miserie. Whithersoever thou  
 turnest thine eyes, thou seest  
 cause of greife, and findest  
 remedies against Securitie:

Austine.

Thinke

Thinke upon God Above,  
whome wee have offended:  
Thinke upon Hell Beneath,  
which wee have deserved:  
Thinke upon the sinne Be-  
hinde, which wee have com-  
mitted: Thinke upon the  
Iudgement Before, which wee  
stand in feare of: Thinke  
upon the Conscience Within,  
which wee have defiled: And  
thinke upon the World With-  
out, which wee have loved:  
Consider whence thou camest, Bernhard  
and bee ashamed: Consider  
where thou art, and bee sor-  
rowfull: Consider whither  
thou goest, and tremble. The  
gate of salvation is narrowe, Math. 7.  
but the way of salvation is  
yet narrower: God hath  
given unto thee the treasure  
of Faith, but thou carriest

it



Cor. 4. 7. it about thee in vessels of clay:  
Psal. 91. 11. Hee gave thee the *Angells*  
to bee thy keepers; But the  
*Divell* is not farre off, and  
hee is ready to seduce  
Ephes. 4. 23 thee. Thou art renewed in  
the spirit of thy minde, but  
yet thou hast much of the  
oldnes of the flesh. Thou  
art set in the state of the  
Grace of God, but yet thou  
art not set in eternall Glorie:  
There is a mansion prepared  
for thee in Heaven: But  
yet thou must endure first  
the afflictions and assaults of  
the world. God hath pro-  
mised forgiveness to him  
that repenteth, but hee hath  
not promised will to repent to  
him that sinneth. The con-  
solations of eternall life ex-  
pect thee, but yet thou must  
expect

Anselm.

expect to enter in through Acts 14. 22.  
many tribulations. The  
crown of eternall reward is  
promised unto thee, but first  
thou must Fight the great  
Fight, and bee Conquerour.  
God doth not change his  
promise, neither must thou  
change the study of holy  
life: If the servant doth not Cyprian,  
what the Lord commandeth,  
then the Lord will doe what  
hee hath threatned. Let a man Isidor.  
therefore lament and greive  
shaking off all Securitie, least  
in the iust and secret judge-  
ment of God hee bee forsaken,  
and left in the Power of the  
Devils to bee destroyed. If Bern'hard.  
thou hast the grace of God, so  
delight thy selfe in it, as  
knowing that it is the gift of  
God, and that thou dost not  
possesse

possesse it by any hereditarie right: Yet bee thou so secure concerning it, that thou canst not loose it, least on a suddaine when God shall withhold his gift, and withdrawe his hand, thou beest discouraged and become more sorrowfull then is fit: But happy shalt thou bee if thou labourest with till care and diligence to avoid Securitie the Mother of all evill. God will not forsake thee, but take heed that thou doest not forsake God. God hath given thee his grace, but pray thou unto him that hee would also give thee Perseverance. God bids thee bee certaine of thy salvation, but hee bids thee not bee secure. Thou must  
Tim. 4.7. fight valiantly, that thou  
mayst

mayest at length triumph gloriously. Thy *Flesh* within thee *Fighteth* against thee: And the *Enemie* the nearer hee is, the more hee is to be feared: The world about thee *fighteth* against thee: And the greater the *Enemie* is, the more to be feared: The *Divell* above thee *fighteth* against thee: And the more potent the *Enemie* is, the more to be feared. Through the power of God feare not to encounter with these enemies: Through the power of God thou shalt be enabled to obtaine the *victorie*. But thou canst not overcome these so great enemies by *Securitie*, but by *Affiduitie* in fighting: The time of life is the time of

of Fight: Then thou art most assaulted when thou knowest not that thou art assaulted: Then doe thy enemies most gather their forces together, when they seem to grant truce. They are vigilant, and dost Thou sleepe? They make themselves ready to hurt, and dost not Thou make thy selfe ready to resist? Many faint by the way, and never come home into their Countrey: How many of the Israelites did there dye in the wilderness, and never came to see the promised Land? How many spirituall Sonnes of Abraham doe perish in the wilderness of this world and never come to enjoy the promised inheritance of the kingdome of Heaven? Nothing

Deut. 1.35.

thing is more powerfull  
to make us shake off Secu-  
ritie, then to thinke of the  
paucity of them that en-  
dure to the last. Let it  
therefore bee our onely de-  
sire to attaine to the glory  
which is in Heaven: Let  
it bee our onely Love to come  
thither; Let it bee our onely  
Greife that wee are not al-  
ready come thither; and Let  
it bee our onely Feare that we  
come not thither, that so wee  
may have no joy but in those  
thinges, that eyther further  
us in the way thither, or  
give us hope of comming  
thither. What doth it profit  
thee to Rejoyce for a moment,  
and to Lament for ever?  
What joy can there bee in  
this life, when that which  
delighteth

Anselm.

*delighteth passeth away, and  
that never passeth away which  
tormenteth? Wee live in Se-  
curity, as if wee were past  
the snare of Death and day  
of Iudgement. Christ saith,  
that hee will come to Iudge-  
ment at such an houre that  
wee thinke not of. This saith  
Trueth it selfe, and againe  
hee repeates it: Heare and  
Feare: If the lord will come  
at an houre that wee thinke  
not of, wee have greate  
cause to feare, that so wee  
come not to Iudgement un-  
provided: If wee come un-  
provided, how shall wee  
bee able to endure the  
strit examination in Iudge-  
ment? Notwithstanding that  
which is lost in this one mo-  
ment cannot bee recovered  
again*

againc for ever. In the  
shortnes of *one moment*  
Iudgement shall passe what  
we shall bee for *all eternitie*.  
In this *one moment* *Life* and  
*Death*, *Damnation* and *Sal-*  
*vation*, *Punishment* and e-  
*ternall Glory* shall bee ap-  
pointed to every one. Lord  
thou that hast given us  
Grace to that which is  
good, give us also Per-  
severance in that which is  
good!

Me-



## MEDITAT. XXX.

Of the Holy Imitation  
of Christ his  
life.

*Christ's life must bee a Ru'e to thee,  
If Christ's Disciple thou wilt bee.*

Gregor.

Bernhard.

Matt. II. 29

**T**He Holy Life of Christ  
is the most perfect pat-  
terne of all Vertues: Every  
action of Christ serves for  
our Instruction. Many would  
come to Christ, but they will  
not follow him: They would  
enjoy Christ, but they will not  
imitate him. Learne of mee,  
for I am meeke and humble  
in Heart, saith our Savi-  
our: Vnles thou wilt bee  
Christs disciple thou canst  
never bee a true Christian:  
Let

Let not *Christs Passion* onely bee *Thy merit*, but let his *Action* also bee *Thy example* to live after: *Thy beloved* is *white and ruddy*: Bee *Thou* also *ruddy* by the sprinkling of his blood, and bee *Thou white* by the imitation of his life. For how doest thou love *Christ* if thou lovest not his *holy life*? If yee love mee keepe my *commandements*. sayth our saviour: Therefore, Hee that keepeth not his *commandements* loveth him not: *Christs holy life* is the perfect *Rule of our life*: And this one *Rule of Christs life*, is to bee preferred before all the *Rules of Francis*, or *Benedict*. If thou wilt bee the adopted *Sonne of God*, consider

03 N

*sider what was the life of  
 his onely begotten Sonne. If  
 thou wilt bee a Cobeire with  
 Christ Thou must bee an Imita-  
 tatur of Christ. Hee that  
 liveth in vices, hath given  
 himselfe to the service of  
 the Divell, and hee that  
 will bee with the Divell,  
 how can hee bee with  
 Christ? To love vices is to  
 love the Divell, because all  
 sinne is from the Divell. How  
 then can hee that is a lover  
 of the Divell, bee a lover  
 of Christ? To love God is  
 to love holy life, because all  
 holy life is from God: How  
 then can hee that is not a  
 lover of holy life bee a lo-  
 ver of God? The doing of  
 the worke is the triall of love:  
 It is the propertie of love  
 to*

Gregor.

to followe and to obey him  
that is beloved, to will  
the same that hee willeth,  
and to bee affected as hee  
is: If then thou lovest Christ  
truely, thou wilt obey his  
commandements, thou wilt  
with him love holy life, and  
being renewed in the spirit Ephel. 4.2  
of thy minde thou wilt  
thinke upon heavenly things.  
Eternall life consists in the Iohn 17.3  
knowledge of Christ: And  
hee that loves not Christ  
knowes him not: Hee that  
loves not Humilitie, Cha-  
stie, Gentlenes, Temperance,  
and Charitie, loves not  
Christ, because the love of  
Christ was nothing else but  
Humilitie, Chastitie, Gentle-  
nes, Temperance, and Cha-  
ritie. Christ saith that hee

N 2 knowes

John 7.23 knowes not them, that full-  
fill not the will of his father:  
Therefore they also knowe  
not Christ, that fullfill not  
the will of their heavenly fa-  
ther: But what is the will  
of our heavenly father? It  
is according to the Apostle,

Theſ. 4.3. our sanctification: Hee is  
Rom. 8.14. not of Christ that hath not  
the spirit of Christ: Now  
where the Spirit of Christ is,  
hee is present with his  
gifts and fruits: But what

Gal. 5. 22. are the fruits of the Spirit?  
Love, Ioy, Peace, Longsuf-  
fering, Gentlenes, Goodnes,  
23 Faith, Meekenes, Tempe-

Isay 11.2. rance. As the Holy Ghost  
Matt. 3.16. rested upon Christ, so doth  
hee also rest on all those  
that are in Christ, by true  
Faith: because the Spouse  
of

of Christ doth runne in the  
odour of Christs oynments. Cantic. 1.  
Hee that cleaveth unto the Lord is one Spirit with him: 1 Cor. 6.  
As the carnall copulation of the man and the woman ma- Mal. 19. 5.  
keth of them one flesh: So  
the Spirituall conjunction of  
Christ and the faithfull  
Soule maketh of them one  
Spirit. And where there is  
one Spirit, there is one will,  
and where there is the same  
will, there are the same acti-  
ons: Therefore hee that doth  
not conforme his life to the  
life of Christ, is convinced  
that hee neither doth cleave  
unto God, neither hath his  
Spirit. Is it not meete that  
wee should conforme all our Granat.  
life to the life of Christ, who  
in love conformed himselfe  
wholly

Tim. 3: 16 wholly unto us? God manifesting himselfe in the flesh set before us an example of holy life that whosoever doth not live an holy life might bee without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christ; because Christ is true God: And what can enjoy more pleasure or tranquillitie then God, who is the cheifest good? This life bringeth forth short joy, but drawes with it eternall sorrowe. To whomsoever thou conformest thy selfe in this life, to him also shalt thou bee conformed in the Resurrection: If thou beginnest here to conforme thy selfe unto the life of Christ, thou shalt  
in

in the Resurrection bee more fully conformed unto him. If thou conformest thy selfe unto the Divell by sinne, thou shalt in the Resurrection bee conformed unto him by Torment. Hee that will followe mee let him deny himselfe saith our Saviour, and take up his crosse dayly. If in this life thou denyest thy selfe, at the day of Iudgement Christ shall acknowledge thee for his. If for Christ here in this life thou renouncest thine owne honour, the love of thy selfe, and thine owne will, in the life to come Christ will make thee partaker of his honour, of his love, and of his will. If in this life thou partakest of the crosse, in the life to come thou shalt



mat. 10. 32

33

partake of eternall light: If  
in this life thou partakest of  
tribulation, in the life to come  
thou shalt partake of conso-  
lation: if in this life thou  
partakest of persecution, in  
the life to come thou shalt  
partake of a most large retri-  
bution: Hee that shall confesse  
mee before men, saith our  
saviour, him also will I con-  
fesse before my father which  
is in heaven: But we must  
confesse Christ not onely by  
the Professuon of Doctrine,  
but also by Conformitie of  
Life, so shall hee at length  
at the day of Iudgement  
acknowledge us for his.  
Whosoever shall deny mee be-  
fore men, him also will I de-  
ny before my father which  
is in heaven: Christ is not  
onely

onely denied by words, but also, and that much more, by wicked life. Whosoever therefore doth in this life deny Christ by his deeds, shall indeed bee denied by Christ at the day of Iudgement. Hee is not a Christian that hath not the true faith of Christ: But true faith ingrafts us into Christ as vinebranches into the Spirituall vine. E- Iohn 15. very branch that is in Christ and bringeth not forth fruite the heavenly husbandman takeith away: But hee that remaineth in Christ and in whome Christ dwelleth by Ephes. 3. faith, bringeth forth much fruite. That branch is not in the vine, which draweth not from the vine its sap and nourishment: So neither is

that soule in Christ by faith,  
 which draweth not from  
 Christ the sap of Love by  
 Faith. Conforme us, good Ie-  
 sus, unto thy life in this world,  
 that in the world to come  
 wee may bee fully conformed  
 unto it!

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MEDITAT. XXXI.

Of the denyall of a  
 mans owne selfe.

*Unles thou from thy selfe depart  
 In Iesus Christ thou hast no part.*

Matt. 16. 24

**W**Hosoever will followe  
 mee, let him deny him-  
 selfe saith our Saviour: To  
 deny ones selfe is To renounce  
 the love of ones selfe: For  
 the love of ones selfe doth  
 exclude the love of God. If  
 thou

thou wilt bee *Christs* disci-  
ple, it is necessary that  
selfelove should altogether  
dye in thee: No man loveth  
Christ unles hee hateth him-  
selfe. *Vnles the grane of* Iohn 12.2.  
*wheate which is cast into the*  
*Earth doe dye, it doth not*  
*bringe forth fruite: So thou*  
*canst not reape the fruites of*  
*the Holy Spirit, unlesse*  
*selfelove doe dy in thy heart.*  
The Lord said unto Abra-  
ham: *Goe out from thine* Gen. 12.  
*owne land and from thine*  
*owne kindred and from thy*  
*fathers house unto the land*  
*which I shall shewe thee:*  
*Thou canst not bee the true*  
*Disciple of Christ, and a true*  
*Spiritual man unles thou goest*  
*forth from the love of thy*  
*selfe. Iacob in his wrastling* Gen. 32.  
*with*

31

granat.

with the Angell was lamed  
in one foote, the other bee-  
ing sound and whole: By  
the two feete is understood a  
double love: The love of ones  
selfe, and the love of God.  
Then shall a man bee parta-  
ker of Gods blessing, when  
hee halts upon the foote of  
Selfelove, the other foote,  
that is, of the love of God,  
remaining sound and whole.

John Clim. It is impossible for thee with  
one Eye to behold heaven and  
earth: So it cannot bee that  
with one and the same will  
a man should love himselfe  
inordinately, and love God  
also. Love is the cheifest good  
of our soule: Therefore wee  
must give the cheife good of  
our soule to the cheifest good,  
that is, to God. Thy love is  
thy

thy God, that is, whatsoever thou lovest chiefly thou judgest to bee the cheife: But God is truely the cheife Being: Whosoever therefore loveth himselfe, judgeth himselfe to bee God, and placeth himselfe in the place of God, which is the greatest Idolatry that can bee. Whatsoever thou lovest chiefly thou makest it to bee the end of all other thinges, and thou judgest it to bee the last complement of all thy desires. But it is God onely who is the be- Revel. 1  
ginning and the end of the creatures, Hee is the first and Esay 44  
the last, Hee only filleth the desire of our Hearts, & there is no created thing that can satisfie thy desires: Therefore thou must preferre the love  
of

of God before the love of  
thy selfe: God is the begin-  
ning and the end: In him  
therefore must our love be-  
ginne, and in him also must  
it end. The Essence of God is  
without all the creatures: As  
God was in himselfe from  
all eternitie: So withdrawe  
thou thy love from all  
the creatures: Such as  
thy love is such are thy  
workes: If thy workes pro-  
ceede from true Faith and  
love of God, they are ac-  
ceptable unto God, and ap-  
peare great in his eyes,  
though in the eyes of all men  
they seeme but small: If  
they proceede from the  
love of thy selfe they cannot  
please God: Selfe-love defi-  
leth the most excellent workes.

When

When Christ was in the house of Simon, a certaine *Matth. 26*  
woman broke a vessell of pre- 7  
cious ointment, and annointed  
the Head of Christ: The worke *Ioh. Arn*  
seemed to bee small, and yet  
notwithstanding it was accep-  
table unto Christ, because it  
proceeded from true faith,  
pure love, & serious contriti-  
on. Sacrifice in the old Te-  
stament was a worke accep-  
table unto God; and yet God  
was not well pleased that  
Saul set apart the spoyle of *Sam. 15.*  
the Amalekites to offer sacri-  
fice unto God. Why? Be-  
cause this did not proceede  
from the love of God: For  
if he had loved God truly,  
he would not have contem-  
ned the commandment of  
God about the burning of  
all



all the spoyles: *Hee loved himselfe, and his owne devotion. Love is a kinde of fire: For so the Church prayeth: Come, O Holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the Earth but allwaies tends upwards: So thy Love must not rest in thee, but it must bee lifted up unto the Lord. Againe To aeny ones selfe, is to renounce his owne honour: Vnto the cheife good alone is due the cheifest honour: And God is the cheifest good: Hee that seeketh his owne glory cannot seeke Gods glory, as our Saviour said unto the Pharisees: How can yee beleewe, when yee receive glory one from another? Behold*

ohn 5. 44.

hold the example of Christ  
and followe it: Hee often  
witnesseth of himselfe, that  
hee seekes not his owne glo- *Iohn. 5. 4*  
ry, that hee receiveth not  
honour from men, and that  
hee is humble in heart. *All* *Matt. 11. 2*  
thy gifts thou receivest  
from God, Therefore render  
them againe unto God.  
The rivers of all goods doe  
flowe from this fountaine of  
Gods goodnes, therefore let  
them all flowe backe againe  
into this Sea: The herbe  
which is called *Tornsol*, or  
*Heliotropium* doth alwaies  
turne it selfe unto the Sunne,  
by virtue whereof it  
drawes its life and nou-  
rishment: So doe thou with  
all thy gifts and honour  
turne thy selfe towards  
God

God, and attribute nothing  
 unto thy selfe. If thou hast  
 any thinge of *thine owne*,  
 thou mayest seeke *thine*  
*owne* glory, and attribute  
 thy gifts unto thy selfe:  
 But seeing that thou hast  
 nothing of *thine owne*, but  
 all from God, therefore thou  
 must seeke not *thine owne*  
 honour, but *the honour of*  
 God: the seeking his owne  
 honour doth turne a man  
 away from God: Wee have  
 an example in Nabuchad-  
 an. 4.30. *nezzar*, who sayd: *I* not this  
 great Babylon that I have  
 built for the house of my  
 kingdome, by the strength  
 of my Power, & for the glory  
 of my Majestie? But what  
 followes? *Whiles the word*  
*was in the kings mouth, a*  
*voyce*

voyce came from heaven saying. To Thee, O Nabuchadnezzar, is it spoken: Thy kingdom is departed from thee, thou shalt bee cast out from the companie of men, and thy dwelling shall bee with the beasts of the field: Even so if thou out of vaine glory and pride doest boast of thy Babylon, that is, the building of thy good workes and take the glory thereof unto thy selfe, and not give it unto God, thou shalt bee cast away from the sight of God. Last of all: To deny ones owne selfe, is to renounce his owne will: Wee must allwaies obey the best will: And Gods will is allwaies the best: wee must obey his will, from whome wee have all that wee have: 1 Cor. 4

have: And from God comes  
all that wee have: Wee  
must obey his will, who  
leadeth us allwaies unto  
life and that which is good:

Psal. 37. 4. *Delight in the Lord, and hee  
shall give thee the desires of  
thy heart. Our owne will  
leads us unto death, and un-  
to damnation. By what did  
our first father fall from the  
grace of God and state of  
salvation into eternall dam-  
nation? By leaving the will  
of God and following his  
owne will. Hee neglected  
the commandement of God,  
and gave eare unto the per-  
suasion of the Divell:  
Therefore the true Dis-  
ciple of Christ renounceth  
his owne will, and desires to  
followe the will of God. Be-  
hold*

hold *Christ! Hee* being in the  
 agonie of his passion offered *Matt. 26. 39*  
 his owne will as a most ac-  
 ceptable sacrifice unto God.  
 Offer thou also unto God  
 thine owne will, and so shalt  
 thou perfect that denyall of  
 thy selfe, which *Christ* re-  
 quireth. Let thy holy *Matt. 6. 10*  
 will, O Lord, be done in  
 Earth, as it is in Hea-  
 ven!

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 MEDITAT. XXXII.

Of the true rest of the  
 Soule.

*Thy soule can nothing satiate  
 But God who did thy soule create.*

**I**N the transitorie things  
 of this world the soule  
 often seekes for rest, but  
 finds

Matt. II. 29

finds it not: Why? Because the soule is more worthy then all the creatures, and therefore shee cannot finde peace and quietnes in them as beeing more vile: All worldly things are flitting and transitorie, but the Soule is immortall: How should shee then finde true rest in them? All those are terrestriall, but our Soule hath a celestiall originall: How should shee then satiate and fulfill her desire in them? In Christ shee findes rest, hee can satisfie and fulfill her desire. Against the Anger of God shee rests in the wounds of Christ: Against the Accusations of Satan shee rests in the Power of Christ: Against the

the Terror of the Lawe  
shee rests in the Gospell of  
Christ: Against the sinnes  
which accuse her shee rests *Hebr. 12. 2.*  
in the blood of Christ which  
speaketh better thinges be-  
fore God then the blood of  
Abell: Against the Ter-  
rour of Death shee rests with  
confidence in the session of  
Christ at the right hand of  
the father: And thus our  
faith findeth rest in Christ,  
and our love findeth great  
rest also: Hee that by his love  
cleaveth unto earthly things,  
hath no true rest: because  
earthly thinges themselves  
have it not in them: They  
cannot fully satiate the  
soules appetite, because they  
are all finite: But our soule  
beeing created after the  
image



image of God doth desire  
 that infinite good in which  
 is all good. As therefore our  
 faith ought not to rely up-  
 on any of the creatures, but  
 upon the merit of Christ  
 onely: So also our love  
 should not bee settled upon  
 any of the creatures, nor  
 upon our selves: For Selfe-  
 love hindereth the love of  
 God: Wee must preferre the  
 love of God before all. Our  
 soule is the Spouse of Christ;  
 To him alone therefore must  
 shee adhere. Our soule is the  
 Cor. 3. 16 Temple of God; Therefore  
 shee must give entertainment  
 to none but him. Many seeke  
 for rest in Riches: But without  
 Christ there is no rest to the  
 faith. 8. 20 soule. Where Christ is, there  
 is Povertie, if not in Act,  
 yet

yet in *Affect*: Hee beeing  
the Lord of Heaven and  
Earth had not where to rest  
his head: And so would  
hee commend and sanctifie  
povertie unto us. Riches are  
without us, but that which  
will quiet the soule must bee  
within. To what shall our  
soule cleave unto at Death,  
when wee must leave all  
worldly thinges? Eytber our  
Riches forsake us, or wee  
them; often in our life, but  
allwaies at our Death. Where  
then shall our soule finde  
peace and rest? Many  
seeke for rest in Pleasures:  
But Pleasures can bring no  
rest or delight unto the  
soule, although they may  
unto the body for a time:  
At length greife and sor-  
rowe

rowe followe as compani-  
ons. Pleasures belong unto  
this life: But the soule was  
not created for this life, be-  
cause shee is by death com-  
pelled to depart. How then  
should shee finde rest in  
Pleasures? Without Christ  
there is no rest to the soule:  
But what was the life of  
Christ? Extreame greife from  
the first moment of his na-  
tivitye even unto his death.  
By this meanes hee the true  
prizer of things would teach  
us what to thinke concerning  
Pleasure. Many seeke for  
rest in Honours: But mise-  
rable are they that at every  
change of popular breath are  
compelled to want their rest.  
Honour is without, and a sit-  
ting good: But that which  
will

will give rest unto the soule  
must bee within. What canst Lud. Vives  
thou say more of the praise  
and glory given by men, then  
of Apelles his commended pi-  
cture? Consider the Corner  
wherein thou keepest: What  
is the proportion thereof to a  
whole Province, to all Europe,  
and to all the habitable world?  
That is true honour indeed  
which God shall hereafter give  
unto the elect: The rest of  
a thinge is in its end, nei-  
ther doth a thinge rest na-  
turally, untill it hath ac-  
quired to its end and place.  
God is the end whereunto  
the soule was created for  
it was made after the i-  
mage of God. Therefore it  
cannot bee quiet and at rest  
but in its end, that is, in  
God

Austine.

God: As the soule is the life of the Body: So is God the life of the soule. As therefore that soule doth truely live in which God dwelleth by Spirituall grace: So likewise that soule is dead which hath not God dwelling in it. And what rest can there bee to the Soule that is dead? That first death in sinne doth necessarily drawe with it the second death of damnation. Whosoever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine consolation, his rest can no outward things disquiet. In the midst of sorrowes, Hee is joyfull: In povertie, Rich: In the tribulations of this world, Secure:

cure: In troubles, Quiet: In the Reproches and Contumelies of men, Still: And in Death it selfe, Living. Hee regards not the threats of Tyrants: Because hee feelles within the Riches of divine consolation. In Adversitie, Hee is not made sorrowfull: Because the Holy Spirit within doth comfort him effectually: In Povertie, Hee is not vexed: Because Hee is Rich in the goodnes of God. The Reproches of men doe not trouble him: Because Hee enjoyeth the delights of divine honour. Hee regards not the pleasure of the Flesh. Because the sweetnes of the Spirit is more acceptable unto him. Hee seeketh

not after the freindshipp of the world: Because Hee seeketh the Love of God, who is mercifull and a Freinde unto him. Hee gapeth not after earthly treasures: Because His cheife treasure is hidden in the beavens. Hee feareth not death: Because in God Hee alwaies liveth. Hee doth not much desire the wisdom of the world: Because he hath the Spirit within to bee his teacher. That which is perfect taketh away that which is imperfect. Hee feareth not Lightning, Tempests, Fire, and Water, Floods, the sorrowfull Aspects of the Planets, and the obscuration of the Lights of Heaven, because Hee is carried up aboue the sphere of

John. 2. 20

of Nature, and by Faith  
resteth and liveth in Christ:  
Hee is not drawne away by  
the allurements of the world:  
Because Hee beares within  
him the voyce of Christ  
which is sweeter. Hee feares  
not the power of the Di-  
vell: Because Hee feeles Gods  
indulgence. Hee that lives  
and overcomes in him, is  
stronger then the Divell,  
that in vaine labours to o-  
vercome him. Hee followes  
not the entisements of the  
flesh: Because living in the  
Spirit, Hee feeles the riches  
of the Spirit; and by the vi-  
vification of the Spirit mor-  
tifies and crucifies the flesh.  
Hee feares not the Divell Gal. 5. 24  
his Accuser: Because Hee  
knowes Christ to bee his 1 Iohn. 2.



*Intercessour. This true rest  
of the Soule Hee grant un-  
to us, who is the onely Au-  
thour and Giver thereof,  
Our Lord God blessed for  
ever!*

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MEDIT. XXXIII.

Of the Puritie of Con-  
science.

*Labour to have a Conscience pure:  
When all thinges saile that will en-  
dure.*

**I**N every thing thou ta-  
kest in hand have a great  
care of thy Conscience. If  
the Divell incites thee to  
any sinne, stand in feare of  
thy Conscience, that within  
condemneeth thee. If thou  
art afraid to sinne in the  
presence

presence of men, let thine  
 owne Conscience much more  
 deterre thee from sinne. The  
 inward Testimonie is of more  
 efficacie then the outward:  
 Therefore, although thy  
 sinnes could escape the Ac-  
 cusations of all men, yet they  
 can never escape the inward  
 witnes of thy Conscience. Thy  
 Conscience shall bee in the  
 number of those bookes, *Rev. 20. 12.*  
 that shall bee opened at the  
 Judgement to come, as is  
 testified in the Revelation.  
 The first is the Booke of  
 Gods Omniscience, in which  
 the Thoughts, Words, and  
 Deeds of all men shall ma-  
 nifestly appeare. The second  
 Booke is Christ, which is *Rev. 13. 8.*  
 the Booke of Life; in this *Rev. 21. 27.*  
 Booke whosoever shall bee  
 found

found written by true faith shall bee carryed by the Angells into the Court of Heaven: The third is the Booke of the Scripture, according to the prescript rule whereof our Faith and good workes shall bee judg-

ed: The word that I have spoken, saith our Saviour, shall judge them at the last day. The fourth Booke containeth in it the testimonies of the poore, which in the day of Iudgement shall

receive us into an everlasting tabernacle. The fift Booke containes the inward testimonie of the Conscience:

Bernhard For the Conscience is the Booke in which all sinnes are written: The Conscience is a great Volume in which  
all

all things are written by  
the finger of trueth. The  
damned cannot deny their  
sinnes at the Iudgement,  
because they shall bee con-  
vinced by the testimonie of  
their owne Consciences:  
They cannot fly from the  
accusation of their sinnes;  
because the Tribunall of  
the Conscience is within  
and at home. A pure Con- Nazianz.  
science is the most cleare  
glasse of the soule in which  
shee beholds God and her  
selfe. A filthy Eye cannot  
behold the splendour of true  
light. Hereupon saith our  
Saviour: Blessed are the pure Matth. 5. 8  
in heart for they shall see  
God: As a Beautifull and Camer.  
faire face is pleasing to the  
eye of man: So a pure and  
cleare

cleare Conscience is acceptable in the sight of God: But the putrified Conscience begets never-dying wormes: Let us therefore in the present have a sense and feeling of the worme of Conscience, and labour to destroy it: But let us not foster it least it live with us for ever.

Bernhard. All other Bookes were invented to mend this Booke: What doth much Science profit, if there bee a foule Conscience? Thou shalt bee judged hereafter before the throne of God, not by the Booke of thy Science, but by the Booke of thy Conscience. If thou wilt write this Booke right indeed, write it according to the coppie of the Booke of life: Christ is Revel. 13. 8. the Booke of life: Let the Profession

session of thy Faith bee  
conformed according to the  
Rule of Christs doctrine,  
and let the course of thy  
life bee conformed accor-  
ding to the Rule of Christs  
life. Thy Conscience shall  
bee good, if there bee Puri-  
tie in thy Heart, Truth in  
thy Tongue, and Honesty in  
thy Actions. Use thy Con- Nil. Bish.  
science for a Lanthorne in  
all thy Actions: for that will  
plainely shewe unto thee what  
Actions in thy life bee good,  
and what bee evill. Avoid Cyprian,  
that Iudgement of the Con-  
science in which one and the  
same shall bee both Defen-  
dant, and Plaintiffe, Witnes,  
Iudge, Tormentor, Prison,  
Scourge, Executioner, and  
Slaughterer. What escape  
can

Gregor.

can there bee there, where  
it is the witnes that ac-  
cuseth, and where nothing  
can bee hid from him that  
judgeth? What doth it profit  
thee if all men commend thee,  
and thy Conscience accuse  
thee? What shall it hurt thee  
if all men detract from thee,  
and thy Conscience defend  
thee? This Iudge is enough  
to accuse, judge, and con-  
demne every man. This  
Iudge is uncorrupt, and can-  
not bee moved with prayers,  
or corrupted with rewards.

Bernhard. Whithersoever thou goest and  
wheresoever thou art, thy  
Conscience is allwaies with  
thee, and carryeth about her  
whatsoever thou hast layd up  
in her, whether it bee good  
or evill. Shee keepes for the  
living

living, and restoreth to the  
dead that which was com-  
mitted to her keeping. So  
it is true that a mans ene- Matt. 10. 3  
mies are they of his owne  
household: So in thine owne  
house and amongst thine  
owne familie, thou hast  
those that doe observe, ac-  
cuse, and torment thee.  
What doth it profit thee to Lud. Vive  
live in all abundance and  
plenty, and to bee tormented  
with the whip of Conscience?  
The fountaine of mans fe-  
licitie and miserie is in his  
minde. What doth it profit a  
man in a burning Fever to lye  
upon a Bed of Gould? What  
doth it profit a man tormen-  
ted with the firebrands of  
an ill Conscience to enjoy  
all outward felicitie? As  
much



much as wee regard everla-  
 sting salvation, so much let  
 us regard our Conscience. For  
 if a good Conscience bee lost,  
 faith is lost, and if faith bee  
 lost, the grace of God is lost,  
 and if the Grace of God bee  
 lost, how can wee hope for  
 everlasting life? As the te-  
 stimonie of thy Conscience  
 is, such Iudgement mayest  
 thou expect from Christ.  
 Sinners shall become their  
 owne Accusers, though none  
 accuse them, or bring ought  
 against them, As the drun-  
 kard whiles hee is overwel-  
 med with wine, hath no sense  
 of the hurt which hee recei-  
 veth by the wine: But when  
 hee hath slept out his drunken  
 fit, then hee feelles the hurt:  
 So sinne whiles it is in acti-  
 on

Chrysost.

on doth blinde the minde,  
and like a thicke cloud doth  
obscure the brightnes of true  
Iudgement: But at length the  
Conscience is roused and  
gnaweth more greivously then  
any Accuser. There are  
three Iudgements, the Iudg-  
ment of the World, the  
Iudgement of thy selfe, and  
the Iudgement of God: And  
as thou canst not escape the  
Iudgement of God: So nei-  
ther canst thou escape the  
Iudgement of thy selfe, al-  
though sometimes thou  
mayest escape the Iudg-  
ment of the world. No  
walls can binder this wittnes  
from seeing all thy Actions:  
What excuse can save thee,  
when thy Conscience within  
doth accuse thee? The Peace  
of

of Conscience is the beginning of everlasting life. Thou mayest more truly and heartily rejoyce in the midst of troubles having a good Conscience, then thou canst in the midst of thy delights having an ill Conscience. Against the backbiting of all that beare thee ill will, thou mayest confidently oppose the defence and excuse of thy Conscience. Enquire of thy selfe concerning thy selfe, because thou knowest thy selfe farre better then any other man doeth. At the last Iudgment what will the false praises of others profit thee, or the backbitings of others, without a cause, hurt thee? By Gods and thine owne Iudgment shalt thou eyther stand

or

or fall; Thou shalt not stand or fall by the testimonie of others. The Conscience is immortall as the soule is immortall: And the punishments of Hell shall torment the damned as long as the accusation of Conscience shall endure. No externall fire doth so afflict the body, as this inward fire doth inflame the Conscience. The soule, which is burned, is eternall; and the fire of the Conscience is eternall. No outward scourges are so greivous unto the body, as these inward whippes of Conscience are unto the soule. Avoide therefore this guilt of sinne, that So thou mayest avoyd the torment of Conscience. By true  
Re-

*Repentance blot thy sinnes  
 out of the Booke of thy Con-  
 science, that they may not be  
 read at the Iudgement, and  
 that thou mayest not bee  
 afraid of the voyce of Gods  
 sentence. Mortifie the worme  
 of Conscience by the heate  
 of devotion, that it doe not  
 bite thee, and so beget e-  
 ternall horror. Extinguish  
 this inward fire by thy  
 teares, that so thou mayest  
 attaine to the Ioyes of an  
 heavenly Cooler. Grant, O  
 Lord, that wee may fight  
 2 Tim. 4. 7. the good fight, keeping faith  
 and a good Conscience, that  
 at length wee may come  
 safe and sound into our  
 heavenly country!*

ME.

## MEDIT. XXXIV.

Of the study of true  
Humilitie.

*What is a Bubble? Such is man,  
Whose life in length is but a span.*

**C**onsider, thou faithfull  
soule, the miserable  
condition of man, and thou  
shalt easily avoid all tenta-  
tions of Pride: *Man is vile* Bernhardt  
in his Ingresse, miserable in  
his Progresse, and lamen-  
table in his Egresse. Hee is  
assaulted by Divells, provo-  
ked by Tentations, allured  
by Delights, cast downe by  
Tribulations, entangled by  
Accusations, bestripped of  
Virtues, and ensnared in e-  
vill Customes. Wherefore then  
art

Ecclesiasticus 10. 9.

art thou proud, O Earth and  
 Ashes? What wast thou be-  
 fore thou wast brought forth?  
 Stinking seede. What in thy  
 life? A sacke of dunge. What  
 after Death? Meate for  
 wormes. If there bee a-  
 ny thing good in thee, it is  
 not thine, but Gods: Nothing  
 is thine but sinne. Challenge  
 therefore unto thy selfe no-  
 thing that is within thee but  
 thy sinnes. Hee is a foole and  
 an unfaithfull seruant that  
 will bee proud of his Ma-  
 sters goods. Behold, O man,  
 the example of Christ! All  
 the glory of heaven serueth  
 him, yea hee himselfe alone  
 is the true glory, and yet  
 hee rejected all worldly glory.

Matt. 11. 29

And still hee cryes, Learne  
 of mee, for I am meeke and  
 humble

*humble in heart. Hee is the true lover of Christ that is the follower of Christ. Hee that loveth Christ loveth also Humilitie. Let the servant that is proud blush and bee ashamed, seeing that the Lord of heaven is so humble. Our saviour saith of himselfe that hee is the Lilly Canic. 2. 1. of the valleys, because Hee, the most noble amongst flowers, is borne and bread, not in the mountaines, that is, in proud and lofty hearts; but in the lowe valleys, that is, in the contrite, and humble mindes of the godly. For the soule, that is truly Austine. humble, is a seate and delectable bed for Christ, as a Godly man sayeth. True grace doth not lift a man*



up, but doth rather humble  
 him: Therefore Hee is not  
 yet partaker of Grace, who  
 walketh not in humblenes of  
 Bernhard. heart. The fluents of Gods  
 grace flowe downwards, not  
 upwards. As water by Na-  
 ture doth not seeke high pla-  
 ces: So the Grace of God  
 doth not flowe upwards, but  
 downwards upon the hearts  
 that are humble: the Psal-  
 Pfal. 113. 5. mist saith, God dwelleth on  
 high, and yet beboldeith hee  
 the thinges that are humble,  
 in Heaven, and in Earth.  
 Surely this is a marvailous  
 thinge that wee cannot  
 drawe nigh unto God, who  
 is the highest of all, unles  
 wee walke in the path of Hu-  
 Bernhard. militie. Hee ibat is vile in  
 his owne eyes is great in the  
 eyes

eyes of God. Hee that displeaseth himselfe, pleaseth God. Of nothing Heb. 11. 3. did God create the Heaven, and the Earth:

And as it was in the Creation, so also is it in the Reparation of man. God creates of nothing and repaires of nothing. Therefore that thou mayest bee made partaker of Regeneration and Reparation seeme nothing in thine owne eyes, that is, arrogate and attribute nothing unto thy selfe. Wee are all weak and fraile, and thinke thou no man more fraile then thy selfe. It hurts not to make thy selfe inferiour to all, and by Humilitie to put thy selfe under all: But it hurts very much, to preferre  
P thy

Kempis.

thy selfe before any one. The  
 Revel. 4. 4. twenty foure Elders, that is,  
 all the Church Triumphant  
 cast downe their crownes be-  
 fore the Throne, & give unto  
 God all Righteousnes and  
 Glory, and what then should  
 the vile sinner doe? The

Esay. 6. 2. holy Angelles the Seraphims  
 cover their faces before the  
 face of Gods Majestie, and  
 what then should man doe,  
 who is so vile a creature, and  
 so unthankfull to his Cre-  
 atour? Christ the true and  
 onely begotten sonne of  
 God in wonderfull Humi-  
 litie descended from heaven,  
 and tooke our weake nature  
 upon him, & condescended

Philip. 2. 8. to take upon him our flesh,  
 to dye, and to bee crucified:  
 And what should man doe,  
 who

who by his finnes is gone  
 so farre astray from God?  
 Behold, O faithfull soule,  
 with what wonderfull Hu-  
 militie Christ hath cured our  
 Pride! And doest thou still  
 desire to bee proud? By the  
 way of Humilitie and his Luk. 24. 26  
 Passion Christ entred into  
 Glory: and doest thou thinke  
 ever to come to the glory  
 of heaven walking in the  
 way of Pride? The Divell  
 for his Pride was banished  
 out of the Kingdome of hea-  
 ven, and doest thou having  
 not yet the fruition of ce-  
 lestiall glory thinke to come  
 thither by the way of Pride?  
 Adam for his Pride was Gen. 3. 24.  
 cast out of Paradise, and  
 doest thou thinke to come to  
 the celestiaall Paradise by

Granat.

the way of Pride? Let us rather wish to serve, and to wash the feete of others with Christ, then to seeke ambitiously with the diuell for an higher place. Let us bee humbled in this life that wee may bee exalted in the life to come. Thinke not, O faithfull soule, what thou hast, but what thou wantest. Grieve for the vertues which thou hast not, rather then glory for the vertues which thou hast. Cover thy vertues: but lay open thy sinnes. For thou hast great cause to feare, that, if thou shewest the treasure of thy good workes by glorying in them, the Divell will steale them away by making thee proud of them. Fire is best kept if it bee covered

Beda.

Bernhard.

covered with ashes: So the  
fire of Charitie is never  
more securely kept, then  
when it is covered with the  
ashes of Humilitie. Pride is  
the seede of all sinne: Take  
beede therefore of beeing  
lifted up, least it happen  
that thou beest cast head-  
long into the Abygge of  
sinne. Pride is a pleasing  
bed for the Diuell: Take  
beede therefore of beeing  
lifted up least it happen,  
that thy miserable soule bee  
made subject to the Diuels  
yoake. Pride is a winde that  
burneth, and dryeth up the  
fountaine of Gods grace.  
Take beede therefore of bee-  
ing lifted up, least it hap-  
pen that thou beest separated  
from the grace of God.

*Cure, O Christ, the Tumour of our 'Pride. Let thy holy Humilitie bee our only merit in this life, and let it bee the patterne of our life! Let our faith firmly embrace thy Humilitie, and let our life constantly followe after it!*

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MEDITAT. XXXV.

*Of flying from Covetousnes.*

*The man that Covets, is but poore,  
Although hee Riches have great  
store.*

**A**S thou dost tender the salvation of thy soule see that thou dost hate the sinne of Covetousnes. The Covetous man is the poorest

poorest amongst men, because hee wanteth as well that which hee hath, as that which hee hath not. The Covetous man is the most miserable of all men, because hee is good to no man, and worst to himselfe. Pride is the Beginning of all sinne. And Covetousnes the roote of 1 Tim. 6. 10 all evill: That, by turning us away from God; and This, by turning us unto the Creatures. Riches bringe forth Savanar. sweate in the getting, create feare in the possessing, and bring greife in the loosing: And which is worse, the labour of the Covetous shall not onely perish, but shall also cause them to perish. Riches Bernhard. doe cyther forsake thee, or thou doest forsake them: If



Lud. Vives

therefore thou puttest thy trust  
in Riches, what will bee thy  
hope at the houre of death?  
How wilt thou commend thy  
soule unto God, if thou do-  
est not commend the care of  
thy body unto him? God  
which is Allmighty hath a  
care of thee; wherefore then  
doest thou doubt whether hee  
can sustaine thee or no? God  
who is most Wise hath a care  
of thee; wherefore then doest  
thou doubt how hee will su-  
staine thee? God who is most  
Bountifull hath a care of thee;  
wherefore then doest thou  
doubt whether hee will su-  
staine thee or no? Thou hast  
the worde and bonde of  
Christ, who is Lord of all  
that is in Heaven and  
Earth, that they which  
seeke

*seeke the kingdome of God* *Matt. 6.33.*  
*shall want nothing that is*  
*necessary for man. Trust in*  
*this promise of Christ, Hee*  
*will not deceive thee: For*  
*Hee is Truth it selfe. Co- Colos. 3. 5.*  
*covetousnes is the greatest I-*  
*dolatry; because it sets the*  
*the Creatures in the place*  
*of God. The Covetous man*  
*putteth his trust in the*  
*Creatures, where as hee*  
*should put his trust in God.*  
*Whatsoever wee love more*  
*then God, wee preferre be-*  
*fore God, and whatsoever*  
*wee preferre before God,*  
*wee set up in the place of*  
*God. Esau sold his birth- Gen. 25.33*  
*right for a mease of porage: So*  
*many sell the inheritance of*  
*the kingdome of beaven,*  
*which was purchased by*

Christ, to get things tempo-  
 Matt. 26. 15 rall. Indas sold Christ for  
 thirtypieces of siluer: And  
 Covetous men sell Christ  
 for temporall Riches. How  
 can hee ever come to the  
 kingdome of heaven, who  
 is filled dayly with the  
 busks of the swine: How  
 can hee ever come unto God  
 by lifting up his heart unto  
 him, who studies to seeke  
 rest for his soule in Riches?

Matt. 13. 22 Riches are Thornes, saith  
 Truth it selfe: Hee there-  
 fore that loveth Riches,  
 doth indeed love Thornes.  
 O yee Thornes how many  
 soules doe yee choake!  
 Thornes doe hinder the in-  
 crease of the seede: And e-  
 ven so doth the sollicitude  
 and care about Riches hin-  
 der

der the spiritnall fruite of  
the worde. Thornes doe af-  
flict the body with punct-  
ures: And even so doe  
Riches torment the soule  
with cares. Thou shalt see Austine.  
sure to perish if thou ga-  
therest onely such treasures  
as doe perish. They which  
lay up treasures here on  
earth, are like unto them  
that lay up their fruites in  
lowe and moist places, not  
considering that there they  
will soone come to rottennes.  
What fooles are they that Billius.  
place the end of their desires  
in Riches! How can that  
which is corporall satisfie the  
soule which is spiritnall? when  
as that rather doth so com-  
prehend corporall things by  
the vertue of its spiritnall  
nature.

nature, that it cannot bee distended and filled by any quantitie. The soule was created for eternitie: Thou doest wrong unto her therefore if thou placest the end of thy desires in temporall and momentanie thinges. The soule the more it is lifted up unto God, the more it is withdrawne from the love of Riches. All things the nearer they are unto heaven, the lesse they covet and hoard up, as the fowles of the ayre, which neither sowe nor reape: It is a great signe that the soule is busied about heavenly thinges, if it doe undervalue and contemne earthly thinges. Myse and creeping things hoard up in the holes

holes of the *Earth*, for they are of a worfe condition and of a baser nature then the *fowles*. It is a great signe that the *soule* is turned away from *God*, and fastned to the *Creatures*, if it cleave unto *Riches* with an inordinate love. *God* gave a *soule* unto thee, and wilt thou not commit thy *Body* to his care? *God* feedeth the *fowles* of the *ayre*, and doest thou, which art created after his image, doubt whether hee will sustaine thee or no? *God* clotheth the *Lillies* of the field, and doest thou doubt whether hee will provide clothes for thee or no? Bee ashamed that *Faith* and *Reason* should not effect as much in thee, as a *Naturall* instinct

26

*instinct* doth effect in the  
*fowles*. The *fowles* neither  
*sow* nor *reape*, but commit  
the care of their bodies un-  
to God. The *Covetous* men  
doe not beleve the words  
of God before they make  
provision for their owne  
sustenance. The *Covetous*  
man is a most *unjust* man:  
*Tim. 6. 7.* Wherefore? Because *hee*  
*brought nothing with him in-*  
*to this world*, and yet *hee* is  
so troubled about these  
earthly things, as if *hee*  
meant to carry much with  
him out of this world. The  
*Covetous* man is a most *un-*  
*thankfull* man: Wherefore?  
Because *hee* enjoyeth ma-  
ny gifts which come from  
God, and yet is never lifted  
up unto the giver thereof  
by

by the confidence of heart.  
 The Covetous man is a most  
 foolish man. Wherefore? Be-  
 cause hee leaveth the true  
 good, without which no-  
 thing is good indeed, and  
 cleaveth unto that which is  
 not good without the grace  
 of God. Hee that is held *Austine.*  
 bound by the love of earthly  
 things doth not possesse them,  
 but is possessed of them. *Co. Salust.*  
 covetousnes. is neither dimi-  
 nished by Plenty, nor Want:  
 By Want it is not diminished,  
 because his desire of having  
 doeth still increase when hee  
 cannot attaine what hee hath  
 long desired: And by Plenty  
 it is not diminished, because  
 the Covetous man, the more  
 hee getteth, the more hee de-  
 sires: And when hee hath  
 got



got what hee covetously desired, hee hath still a new occasion ministred unto him to desire more: Like unto fire; which, as more wood is still layd on, the more it increaseth. Covetousnes is a Torrent at first small, but afterwards increasing infinitely: Set a terme therefore to the desire of Riches least thy Covetousnes at length drawe thee into everlasting destruction. Many devoure in this life that which they must afterwards digest in Hell: And many whilst they thirst after gaine, runne unto most certaine death. Thinke upon these things, O devout soule, and as much as thou canst, fly from Covetousnes. Thou shalt carry

Gregor.

Austine.

Lco.

carry to Iudgement none  
of thy Riches, but those  
which thou hast given to  
the poore. Dost thou re-  
fuse to give thy temporall  
and fading Riches to the  
poore, for whome Christ re-  
fused not to give his life?  
Give unto the poore that  
thou mayst give unto thy  
selfe: That which thou dost  
not give unto the poore ano-  
ther shall have: Hee is too too Bernhard  
Covetous to whom the Lord  
is not sufficient. Hee doth not  
yet truely hope for heavenly  
things, who overprizeth  
earthly things. How would  
hee lay downe his life for his 1 Iohn 3.  
Brother, who denyeth his  
temporall substance to his  
Brother that asketh? The  
Hand of the poore is the  
Treasurie

*Treasurie of Heaven: That which it receiveth it layeth up in heaven, that upon earth it may not perish. Wouldest thou performe an acceptable office unto Christ? Shewe thy bounty to the poore: That which is*  
*Matt. 25. 40. bestowed upon his members the Head takes as done to himselfe. Christ saith unto thee, Give unto mee of that which I have given unto thee: Doe good with thy good; that thou mayest obtaine good. Give thy earthly things liberally that thou mayest keepe them: For in keeping them too frugally thou loosest them. Heare Christ admonishing, that thou beest not compelled to heare him at the*  
*lact. 25. 41 Iudgement saying, Goe yee*  
*curſed*

*Auſtine.*

cursed into everlasting fire;  
 because yee fedde mee not  
 when I was hungry. The  
 Holy seede of *Almes* giving,  
 as it is sowed sparingly or li- 2 Cor. 9. 6  
 berally, so it shall bee reaped  
 sparingly or plentifully. If  
 thou wouldest bee in the  
 number of the sheepe, doe  
 good unto the sheepe. Let  
 the Goats cause thee to feare,  
 for they are placed at the left  
 hand, not because they tooke  
 any thing away, but because  
 they gave not. Incline our  
 hearts, O God, unto thy Te-  
 stimonies and not to Cove-  
 nances!

Matt. 25. 33

Nazianz.

Matt. 25. 33

Psal. 119. 3

ME-

## MEDITAT. XXXVI.

Of the properties of  
true Love, and Cha-  
ritie.

*The signe by which the Saints wee  
knowe,  
It is by Love their Faith to shewe.*

**T**Rue and sincere Love  
is an inseparable pro-  
pertie of the godly. No Chri-  
stian without Faith, and no  
Faith without Charitie.  
Where there is not the  
brighnes of Charitie, nei-  
ther is there the beate of  
Faith: Take away light  
from the sunne and thou  
mayst take away Charitie  
from Faith. Charitie is the  
outward act of the inward  
life of a Christian man: The  
Be-

Body is dead without the Spirit, and Faith is dead Iam. 2. 26 without Charitie. Hee is not of Christ that hath not the Spirit of Christ; and hee hath not the Spirit of Christ that hath not the gift of Charitie. Charitie is the Gal. 5. 22. fruite of the Spirit. The Tree Matth. 7. 16 is not knowne to bee good unlesse it bring forth good fruite: Charitie is the bond Colos. 3. 14. of Christian perfection: As the members of the Body are knit together by the spirit, that is, the Soule: So the true members of the mysticall Body are united by the holy Spirit in the bond of Charitie. In Solomons temple 1 King. 6. 21 all was covered with Gold within and without: So in Gods spirituell temple let all  
bee

Luther.

bee beautified with Love  
 and Charitie within and  
 without. Let Charitie move  
 thy Heart to Compassion, and  
 thy Hand to Contribution:  
 Compassion is not sufficient  
 unlesse there bee also outward  
 Contribution: Neither is out-  
 ward Contribution sufficient,  
 unles there bee also inward  
 Compassion. Faith receiveth  
 all from God, and Charitie  
 giveth it againe unto our  
 Neighbour. By Faith wee  
 are made partakers of the  
 divine Nature, but God is  
 Love. Therefore where  
 Charitie sheweth not it  
 selfe without, let no man  
 beleeveth that there is Faith  
 within. No man beleeveth  
 in Christ, which loveth not  
 Christ: And no man loveth  
 Christ

I John 4.8.

*Christ, unlesse hee love his Neighbour: Hee doth not yet apprehend the benefit of Christ with true confidence of heart, whosoever doth deny unto his neighbour the office which hee oweth unto him. That is not truly a good worke* Rom. 14.23 *which proceedeth not from Faith: Neither is it truly a good worke which proceedeth not from Charitie. Charitie is the seede of all vertues: It is no good fruite which* Bernhard, *springeth not forth from the roote of Charitie. For Charitie is the spirituall Tast of the soule: For unto it alone is every good thing sweete, every hard thing sweete, all adversitie sweete, and all paine and trouble sweete, yea*  
more



more, the tast of Charitie maketh even death it  
Cantic.8.5. selfe most sweete. For Love is  
strong as death, yea stronger  
then death, because Love  
brought Christ to dye for us:  
And Love doth so stirre up  
the true godly that they  
doubt not to dye for Christ.  
All the workes of God pro-  
ceede from Love, yea punish-  
ments themselves: So let  
all the workes of a Christian  
man proceed from Love. In  
all the Creatures God hath  
set before us the glasse of  
Love. The sunne and the  
starres shine not to them-  
selves, but to us. The Herbs  
purge not themselves, but us.  
Ayre, Water, Beasts, and  
all creatures serve man: Doe  
then also give thy selfe  
wholly

wholly to serve thy Neighbour. Tongues profit not without Charitie: Because without Charitie knowledge of Tongues puffeth up; but Charitie edifieth. Knowledge of Mysteries profits not without Charitie; Because the Devil also hath knowledge of Mysteries; But Charitie is onely proper to the Godly. Faith also which can remove mountaines profits not without Charitie: For such faith is the faith of working miracles, and not of salvation. Charitie is better then the gift of doing miracles, because That is the undoubted marke of true Christians but This is sometimes granted to the wicked. It profits not to give all that one

Q

one hath unto the poore, if  
 there bee not *Charitie*: For  
 the outward action is done  
 in *Hypocrisie*, if there bee not  
 inward love. Rivers of Boun-  
 ty profit not, unlesse they  
 spring from the Fountaine of  
*Charitie*. *Charitie* is Patient;  
 4 For no man is easily angry  
 with him that hee loveth  
 4 truely: *Charitie* is Bountifull;  
 For hee that by *Charitie*  
 hath bestowed his heart,  
 which is the cheife good  
 of the soule, how should  
 hee deny the outward  
 goods, which are lesse: *Cha-*  
 4 *ritie* envietb not; Because  
 hee that is in *Charitie* loo-  
 keth upon anothers good  
 5 as upon his owne: *Chari-*  
*tie* thinketh no ill; No man  
 easily hurts him whome  
 hee

hee loveth truely and from  
his heart. *Charitie is not*  
*puffed up*; because by *Cha-*  
*ritie* wee are all made the  
members of one body; and  
one member prefers not  
it selfe before another.

*Charity beareth not it selfe*  
*undecently*; For it is the pro-  
pertie of an angrie man to  
beare him selfe undecently:  
But *Charitie* is the Bridle  
of Anger: *Charitie seeketh*  
*not those things which are*  
*her owne*; Because that  
which one loveth, hee pre-  
ferreth before him selfe, and  
seeketh the profit thereof  
more then his owne. *Cha-*  
*ritie is not provoked to An-*  
*ger*; For all *Anger* pro-  
ceedeth from *Pride*; But  
*Charitie* puts it selfe under  
all.

- 5 all. *Charitie imagineeth no mischeife; For it plainly appeareth that hee is not yet in perfect Charitie, whosoever worketh mischeife against any one. Charitie rejoyceth not in iniquitie; For Charitie maketh anothers miserie to bee her owne:*
- 6 *Charitie suffereth all things, beleeeveth all things, hopeth all things, endureth all things: For Charitie refuseth not to doe unto others as shee desires that others should doe unto her: Tongues shall cease, Prophecies shall cease, and Sciences shall bee destroyed; But Charitie shall not cease, but the imperfection thereof shall bee taken away, and the Perfection thereof shall bee compleate*
- 8

pleate in the life to come.  
God commanded two *Altars*  
to bee built in the *Taber-*  
*nacle*, and *Fire* was carried  
from the outward to the  
inward: God hath congrega-  
ted a twofold Church, a *Mi-*  
*litant* and a *Triumphant*:  
The *Fire* of *Love* shall at  
length bee *Translated* from  
the *Militant* to the *Trium-*  
*phant*. Thinke upon these  
things, O devout soule, and  
study after holy *Love*:  
*Whatsoever thy neighbour*  
*bee*, yet *bee* is one for  
whome *Christ* vouchsafed  
to dye: *Why* then doest thou  
deny to shew thy *Charitie*  
to thy *Neighbour*, when as  
*Christ* did not sticke to lay  
downe his life for him? If *Bernhard*.  
thou lovest God truly thou

O stand.

must also love his image: Wee are all one Spirituall Body, let us therefore have all one Spirituall Minde: It is unfit that they should bee at variance upon earth, which must at length live together in heaven. Whilest our mindes agree in Christ, let our wills also bee conjoynd. Wee are Ephes. 4. 5. the servants of one Lord, it is not fit that wee should bee at variance. That member of the Body is dead which hath not a sense of anothers greife: Neither let him judge himselfe a member of Christs Mysticall Body, who-soever doth not greive with another that suffereth. Wee have all one father that is God, whome Christ hath taught thee dayly to call  
OUR

our father: And how shall *Matth. 6. 9.*  
hee owne thee to bee his true *Lud. Viues.*  
sonne, unlesse thou againe  
owne his sonnes to bee thy  
Breethren? Love him that is  
commended unto thee by  
God, if hee bee worthy, be-  
cause hee is worthy, and if  
hee bee not worthy, yet love  
him because God is worthy  
whome thou oughtest to obey.  
If thou lovest a man that is  
thine enemy, thou shewest  
thy selfe to bee the freinde  
of God. Doe not marke what  
Man doth against Thee, but  
what Thou hast done against  
God. Observe not the inju-  
ries offred Thee by thine e-  
nemies, but observe the be-  
nefits conferred upon thee by  
God, who commandeth  
thee to Love thine Enemy.



Austine.

*Wee are Neighbours by the  
condition of our earthly nati-  
vitye, and Brothers by the  
hope of our celestiall inheri-  
tance, Let us therefore love  
one another. Kindle in us,  
O God, the Fire of Love  
and Charitie by thy Spirit!*

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MEDIT. XXXVII.

Of the study of Cha-  
stitie.

*The soule that's chaste is Christ  
his Spouse,  
His Bed of Rest, His Lodging  
house.*

**H**Ee that will bee the  
true Disciple of Christ  
must studie to bee Chast and  
holy: Our most gracious  
God, is a Pure and Chast  
Spirit

*Spirit*, and thou must call upon him with *chast* prayers. It was the saying of a wise man, *That the Cha-* Berosus.

*stie of the body and the sanctitie of the soule are the two keyes of Religion and Felicitie.* If the Body bee

not kept pure and immaculate from whoredoms, the soule cannot bee ardent in

Prayer. Our Body is the 1 Cor. 7. 19

Temple of the holy Ghost, wee must beware therefore, and

bee very carefull that wee pollute not this holy Habi-

tacle of the Holy Ghost. Our Members are the Members

of Christ, wee must beware that wee take not the Mem-

bers of Christ and make them the Members of an

Harlot. Let us cleave unto the

the Lord by Faith and Chastitie, that wee may bee  
 17 one Spirit with him: Let us  
 16 not cleave unto an Harlot,  
 that wee bee not made one

Gen. 19. 11. Body with her. The Sodomites burning with lust were smitten by the Lord with blindnes corporall and spirituall: And such is the punishment of unchast men even unto this day. The

24. Sodomites lust was punished with fire and brimstone falling downe from heaven: So God shall inflame the hearts of this evill concupiscence in whoredomes with everlasting fire: This fire is not to

Rev. 14. 11. bee extinguished: But the fume of the torments ascendeth up for ever and e-

Rev. 22. 15. ver: Without, that is, without

out the heavenly Ierusalem  
are Dogs, that is, impure  
and lustfull men. Christ hath  
washed us with his pretious  
blond in Baptisme: And  
therefore wee must beware,  
and bee carefull that wee  
doe not defile our selues with  
filthy lust. Even Nature her  
selfe hath taught men to  
blush and to bee ashamed to  
commit such filchines in the  
sight of men, and yet they  
are not ashamed to commit  
it in the sight of God and  
his Angels. No walls can  
binder God from seeing, for  
his eyes are brighter then  
the sunne: No Angles, or  
corners can exclude the pre-  
sence of the holy Angels.  
No secret turnings can  
keepe away the testimonie of  
the

Granat.

the Conscience. This is a wonderfull thing that the beate of lust should ascend up into heaven, when the stinke thereof descendeth even unto Hell. This short Pleasure shall bring forth everlasting Sorrowe: That which delighteth is momentanie, but that which tormenteth is everlasting. The Pleasure of Fornication is short, but the Punishment of the Fornicator is for ever.

Beda.

Bernhard.

Let the memorie of him that was crucified crucifie in thee thy flesh. Let the remembrance of Hell quench in thee the beate of concupiscence. Let the teares of Repentance extinguish in thee the fire of lust. Let the feare of God wound thy flesh, that  
the

the love of the flesh deceive thee not. Consider with thy selfe, that the appetite of lust is full of anxietie and folly, the act full of abomination, and ignominie, and the end full of repentance and shame. Look not upon the fawning face of the devell inciting thee to lust, but look backe upon his tayle, when hee flyeth, which is full of prickes. Thinke not upon the shortnes of the pleasure, but rather thinke upon the eternitie of the punishment. Love the knowledge of Hierom. the scriptures, and then thou wilt not love the vices of the flesh. Bee allwaies doing some what, that the Tempter when he cometh may finde thee busied. Hee deceived David 2. Sam. 11. when hee was idle: Hee could

G.n. 39. 8. could not deceive Ioseph; For  
hee was busied in his Ma-  
sters service. Thinke every  
houre that death is at hand,  
and thou wilt easily despise all  
the pleasure of the flesh. Love  
Temperance and thou shalt  
easily overcome evill concu-  
piscence. The Belly set on  
fire with wine doth present-  
ly fume with lust. Amidst thy  
dainties thy Chastitie is in  
in danger: If therefore thou  
feedest thy flesh daintily and  
immoderately thou nourishest  
thine owne enemy. So feede  
thy flesh that it may serve  
thee: keepe it so under that  
it bee not proud. Thinke  
upon the terrour of the last  
Iudgement, and thou shalt  
easily extinguish the fire of  
lust: For at the Iudgement  
the

Hugo

the secrets of the heart shall <sup>1. Cor. 4.5</sup> be revealed; and then how much more those things that are done in secret? Thou must give an account for un- <sup>Matt. 12.36</sup> profitable words; and how much more then for filthy speeches? Thou must give account for filthy speeches; how much more then for impure actions? As long as thy <sup>Bernhard.</sup> life hath beene so long shall thy accusation bee: As many as thy sinnes have beene, so many shall thy Accusers bee. Those thoughts which men make no reckning of shall come to Iudgment: What then doth it profit thee to have thy fornication for a tyme concealed from men, seeing that it must bee revealed in the sight of all men

at



at the day of Iudgement?  
 What doth it profit thee  
 to escape the Iudgement  
 seate of an earth'y Iudge,  
 seeing that thou canst not es-  
 cape the Iudgement seate of  
 the supreme Iudge? This  
 Iudge thou canst not cor-  
 rupt with gifts; for hee is a  
 most iust Iudge: This Iudge  
 thou canst not move with  
 prayers; for hee is a most se-  
 vere Iudge: This Iudge his  
 Province and Iurisdiction  
 thou canst not fly from; for  
 hee is a most powersfull Iudge.  
 Him thou canst not deceive  
 with vaine excuses; for hee is  
 a most wise Iudge. From his  
 broad and proclaimed sen-  
 tence thou canst not appeale;  
 for hee is the supreame Iudge.  
 Bonavent. There shall bee truelib in the  
 inqui-

*inquisition, nakednes in the  
publication, and severitie in  
the execution.* Therefore

O Soule devout towards  
God, let the feare of this  
Iudge bee allwaies before  
thine eyes, and the fire of  
lust shall not deceive thee.

*Bee thou the Rose of Cha-* Bernhard.  
*ritie, the Violet of Humili-*  
*tie, and the Lilly of Chasti-*  
*tie. Learne Humilitie of* Matt. II. 29

Christ thy Bridegroome, and  
of him learne also Chasti-  
tie. Great is the dignitie of Erasmus  
Chastitie, which was conse-  
crated in the body of Christ:  
Great is the dignitie of Cha-  
stie, because wiles wee are  
in the flesh it makes us to  
live as out of the flesh. As  
nothing is more vile then to  
bee overcome of the flesh: So  
nothing

nothing is more glorious then  
to overcome the flesh: neither  
must wee onely avoid outward  
fornication, but also impure  
cogitations: Because God is  
Iudge not onely of the out-  
ward acts, but also of the in-  
ward thoughts. Pietie is  
often wounded by the lookes,  
and Chastitie is often woun-  
ded by the eyes: Heare what

Matth. 5. 28

Bernhard.

Trueth it selfe saith: Hee  
that looketh upon a woman  
to lust after her hath already  
committed adulterie with  
her in his heart. As the fight  
is difficult so shall the victo-  
rie also bee glorious. It is  
a difficult thing to quench  
the flaming fires of lust.  
Lust incites them that are not  
yet come to the yeares of  
youth, it inflames those that  
are

are young, and it wearieth those that are old and decrepit: It despiseth not Cottages, neither doth it reverence Palaces. But as difficult as it is here To Fight, so laudable shall it bee hereafter To Triumph. The first sparkes are presently to bee quenched, and wee must not adde fawell to the fire of evill Concupiscences. The A. Cam. postle, when hee reckons up the vices with which wee must strive, bids us not fight with fornication, but fly from it: Fly, saith hee, from fornication. For even as a stranger saigning simplicitie comes to us like a begger to deceive us: If wee deny him entrance, hee goes his way: If wee receive him in, Hee becomes

1 Cor. 6. 18

becomes our guest, and gathers strength, and at length, if wee consent, Hee becomes our Lord. So the motions of euill Concupiscences assaile us: if wee foster them not, they depart away: If thou wouldest not haue thisemie to rule over thee, receive him not into the house of thy heart. Keepe us, O God, in Sanctitie of Life, and Chastitie of Body!

ME-

## MEDIT. XXXVIII.

Of the flitting swiftnes  
of this present Life.

*The life of Man's a Rowling  
stone  
Moov'd to and fro and quickly  
goe.*

**T**hinke, O devout soule,  
upon the miserie and  
brevitie of this life, that thy  
heart may bee lifted up to  
the desire of the celestiall in-  
heritance. This life whiles  
it increaseth, it decreaseth:  
Whiles it is augmented, it is  
diminished: Whatsoever is  
added to it, is also taken  
from it. It is but a point Senec.  
of time that wee live, yea it  
is yet lesse then a point: Whilst  
wee turne our selves immor-  
talitie

talitie comes upon us. Wee are in this life, as in a strange house; Abraham had not in the land of Canaan a place to dwell in, but only an hereditary place for buriall: So this present life is like unto an Inne, and to a Burying place.

Gen. 23. 4. *1* The beginning of this life is presently the beginning of death. Our life is like unto him that sayeth, for whether hee stand, sit, or lye downe, still hee comes nearer and nearer unto the haven, and goeth thither, whither hee is carryed by the motion of the ship. So also wee, whether wee sleepe or wake, lye downe or walke, will or nill are carryed still moment after moment till wee come to our end. This life is rather  
a death

Ambros.

Gregor.

a death, because every day  
wee dye, for every day wee  
spend some of our life. This Bernhard  
life is full of greife for  
things past, full of labour  
for things present, and full of  
feare for things to come. Our Augustine.  
Ingresse into this life is la-  
mentable, because the infant  
begins his life with teares, as  
it were foreseeing the evils  
to come: Our Progresse is  
weake, because many disea-  
ses afflict us, and many  
cares torment us: Our  
Egresse is horrible, because  
wee doe not depart alone, but Rev. 14. 13.  
our woikes followe us, and  
wee must passe from death to Heb. 9. 27.  
Gods severe Iudgement. Wee Bernhard.  
are conceived in sinne, wee  
are brought forth in miserie,  
wee live in paine, and wee  
dye



Austine.

dye in anguish. Wee are begotten in uncleanes, wee are nourished in darknes, and brought forth in sorrowe. Before wee come forth wee are a burthen to our wretched mothers, and when wee doe come forth wee doe like vipers teare a way. Wee are strangers in our birth, and Pilgrimes in our life, because wee are compelled to depart away by death. The first part of our life is ignorant of it selfe; the middle part is overwhelmed with cares; and the last part is burthened with greivous old age. All the time of our life is cyther present, past, or to come. If it bee present it is flitting; if it bee past, it is then nothing; If it bee to come,

come, it is then uncertaine.  
Wee are filthines in our ori- Sol. Salam.  
ginall, wee are Bubbles in our  
life, and wee are meate for  
wormes at our death. Earth  
wee beare about us, Earth  
wee tread upon, and Earth  
wee shall bee. The necessitie  
of our birth is base, of our  
life miserable, and of our  
death lamentable. Our body Sidonius.  
is an earthly house in which  
doe dwell together sinne and  
death, which every day con-  
sume it. All our life is a  
spirituall warfare. Above,  
Divells lie in waite for  
our destruction: On the right  
hand and on the left the  
world oppugnes us: Beneath  
and within the flesh fighteth  
against us. The life of man Iob. 7. 1.  
is a warfare, because in this  
R life

Gal. 5. 17. life there is a continuall fight  
 betweene the flesh and the  
 spirit. What true joy then  
 can a man have in this life,  
 when there is in it no cer-  
 taine felicitie? what thing pre-  
 sent can delight us, when o-  
 ther things doe passe away,  
 but that which hangeih o-  
 ver our heads, doth never  
 passe away? And againe what  
 can delight us when that  
 which wee love is quite end-  
 ed, and greife that shall ne-  
 ver have end, doth approach  
 Nazianz. still nearer unto us? This is  
 all wee gaine by long life,  
 to doe more evill, to see more  
 evill, and to suffer more e-  
 vill. This is all that long  
 life doth for us, it makes  
 our accusation the greater  
 at the last Iudgement. What

is man? The slave of Death,  
and as a Passenger on the  
way; Hee is lighter then a  
Bubble, shorter then a mo-  
ment, more vaine then an  
Image, more empty then a  
sound, more brittle then glasse,  
more changable then the  
winde, more flitting then a  
shadowe, and more deceit-  
full then a dreame. What Bap. Mant  
is this life? The expectation  
of Death, the stage of  
Mockeries, the sea of Mi-  
series, an Hemine or phiall  
of bloud which every light fall  
breaketh, and every fit of an  
ague corrupteth. The course  
of our life is a Labyrinth;  
wee enter into it when wee  
come out of the wombe, and  
wee goe out of it by the pas-  
sage of death.

R 2

We are

Ware nought but Earth, and  
 Earth is but a Fume:  
 A Fume is nought, as nought doe  
 wee consume.

This life is fraile as  
 Glasse, is sliding as a River,  
 is miserable as a War-  
 fare: And yet it seemes to  
 many much to bee desired.  
 This life seemes outwardly as  
 a guilded nut, but if thou open  
 it with the knife of Trueth  
 thou shall see that within  
 there is nothing but wormes  
 and rottennes. There are  
 apples growing about Sodome,  
 which are pleasing for out-  
 ward beauty, but beeing  
 touched doe fall to dust. The  
 felicitie of this life doth out-  
 wardly delight, but if thou  
 presse it with a more weigh-  
 ty consideration, it will ap-  
 peare

Gregor.

peare to bee like unto  
smoake and dust. Therefore  
O beloved soule, doe not  
suffer thy cogitations to set  
up their rest in this life, But  
let thy minde allwaies pant  
and breath after the Ioyes  
to come. Compare the short  
moment of time granted  
unto us in this life, with e-  
ternitie which never shall  
have end, & it will appeare  
what a foolish thing it is  
to cleave unto this life  
that flitteth away, and to  
neglect that which is ever-  
lasting. This life of ours po-  
sseth away, and yet in it doe  
wee eyther get, or loose e-  
verlasting life. This life is  
most miserable, and yet in it  
doe wee eyther get or loose  
everlasting life. This life is

subject to many Calamities,  
and yet in it doe wee ey-  
ther get or loose everlasting  
Ioy. If therefore thou hopest  
for life everlasting, in this flit-  
ting life desire it with all thy  
heart. Use the world, but  
let not thy heart cleave to  
the world: Negotiate in this  
world, but fix not thy minde  
upon this present life: The  
outward use of worldly  
things hurteth not, unlesse  
thy inward affection cleave  
unto them. Heaven is thy  
Country, The world is but  
the place of thy Sojour-  
ning: Bee not so much de-  
lighted with the momentanie  
entertainment of this world,  
as to have thy minde with-  
drawne from the desire af-  
ter thy heavenly Country.  
This

*This life is our sea, but eternitie is our haven: Bee not therefore so much delighted with the momentanie tranquillitie of this sea, as that thou canst not attaine to the haven of everlasting tranquillitie. This life is sliding, and doeth not keepe faith with her lovers, but doeth often fly from them when they never thinke of it: Why therefore wilt thou trust it? It is very dangerous for thee to promise unto thy selfe securitie for one houre, for oftentimes in that one posting houre this life is ended. The safest way then is to expect our departure out of this present life every houre, and to prepare our selves for*



it by serious Repentance. In  
 the gourd wherewith Ionas  
 Ionah. 47. was delighted God prepa-  
 red a worme that it might  
 wither: So in these world-  
 ly things, whereunto ma-  
 ny cleave so fast as if they  
 were glewed to them, there  
 is no certainty, but the  
 wormes of corruption doe  
 Austine. breede in them. The world  
 is now so worne away with  
 a long consumption, that it  
 hath even lost the face by  
 which it was wont to seduce.  
 And therefore they that de-  
 light to perish with the world  
 now perishing are as much to  
 bee blamed and condemned, as  
 they are to bee praysted and  
 commended, that flourished  
 with the world then flourish-  
 ing. Withdraw, O Christ,  
 our

our hearts from the love of  
this world, and stirre up in  
us a desire after the king-  
dome of heaven.

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MEDIT. XXXIX.

Of the worlds vanitie.

Love not the world: The world  
is vaine:

But love those things that ay re-  
maine,

SEt not thy love, O de- 1. Iohn 2.15  
svout soule, upon those  
things which are in the world:  
The world shall passe away, 1. Cor. 7. 31  
and all the things therein 2. Pet. 3. 10  
shall bee consumed with fire.  
Where shall thy love bee  
then? Love that good which  
is everlasting that so thou  
mayst live for ever. Eve. Rom. 8. 23

ry creature is subject to vanity, whosoever therefore cleaveth with his love unto the creatures, shall also become vaine himselfe. Love that good which is true, and stable, that thy heart may bee quieted and established. Why doth worldly honour delight thee? Hee that seeketh the honour of men cannot bee honoured by God. Hee that seeketh the honour of the world must bee conformed unto the world: and hee that pleaseth the world, cannot please God. All things are unstable and must perish, whatsoever are given by those that are unstable and doe perish; how then can the honour of the world bee stable? Hee that  
 was

John 5. 44.

Gal. I. 10.

was yesterday extolled to the Skies by the prayes of men, is brought downe againe to morrowe with disgrace. Desire therefore to please God, that thou mayest bee honoured of God, for that is the true and stable honour. What is a man the better for being reputed great by man? If a man bee great in the sight of God then is hee great indeed, not otherwise: Christ being sought for, to take a kingdome, fled from it, but being sought for to be reproched, and to be ignominiously crucified hee offered himselfe. Delight therefore rather in the disgrace then the glory of the world that thou mayest be conformed un-

to Christ. Hee that doth not despise the world for Christ, how would hee lay downe his life for him? There is no way to true glory but by con-  
 Luk. 24. 26. temning the glory of the world, for so Christ entred into his glory by the ignominie of the crosse. Bee content therefore to bee despised, to bee vilified, and to bee rejected in this world, that thou mayest bee honoured in the world to come.

Bernhard. Christ taught us by his life how wee should esteeme of the world. All the glory of the heavens serveth him, yea hee alone is even glory it selfe, and yet hee rejected worldly glory. Therefore the more a man is honoured, and the more hee aboundeth in  
 bodily

bodily consolations, the more deeply and inwardly must bee become sorrowfull that bee is so farre from beeing conformable unto Christ.

Vaine is the prayse of man, *Kempis.*

if an evill conscience accuseth within: What doth it profit a man sicke of a Fever, if bee bee layd in a bedsted of Ivorie when as notwithstanding bee is tormented with raging beate within? It is the testimonie of thy Conscience that is the true honour and prayse indeed. There is no juster Iudge of thy doings, then God and thine owne Conscience; desire to approve thy decds before this Iudgement. Is it not enough for thee to bee knowne of thy selfe, and which

which is most of all, to bee knowne of God? But why doest thou so much covett after Riches? Hee is too covetous unto whome the Lord is not sufficient. This life is the way to our eternall country: What then doe much Riches profit? They doe rather burden the Traveller, as great burdens doe a shipp. Christ the king of heaven is the Riches of Gods servants.

Bernhard.

Lud. Vives. The true treasure must bee within a man, and not without him.

Kempis.

That is the true treasure which thou canst carry with thee to the generall Iudgement: But all these outward goods are taken from us in death. The goods gathered together doe perish, but first bee that gathered there

Bernhard.

them doth perish unlesse bee  
bee rich in the Lord. Poore Job. I. 21.  
thou comest into the world,  
and poore must thou goe out,  
and why should the middle  
differ from the beginning,  
and the end? Riches are ap- Dionysius.  
pointed for our use, and how  
fewe will bee sufficient? A  
little giste of grace and ver-  
tues, is better then all earth-  
ly Riches. Wherefore? Be-  
cause vertue pleaseth God,  
but Riches doe not please him  
without vertue. The Pover- Bernhard-  
tie of Christ must bee more  
acceptable unto us, then the  
riches of the whole world.  
Povertie was sanctified  
through Christ. Hee was  
poore in his nativitie, poore  
in his life, and poorest of all  
at his death. Why dost thou  
stick



sticke then to preferre pover-  
 tie before wordly riches, when  
 as Christ preferred it before  
 heavenly riches? How will  
 bee commit his soule unto  
 God, who doth not commit  
 unto him the care of his Bo-  
 dy? How will bee lay downe  
 his life for his Brother, who  
 doeth not bestowe his riches  
 upon him? Riches bring forth  
 labour in the getting, feare  
 in the possessing, and grieve in  
 the loosing, and which is  
 most to bee lamented, the  
 labour of the Covetous doe  
 not onely perish, but it caus-  
 eth them perish too also, as  
 Bernhard teacheth. Thy love  
 is thy God: Where thy trea-  
 sure is there will thy heart  
 bee also. Hee that loveth  
 these bodily, worldly, and  
 perishing

Math. 6.21

perishing Riches, cannot love the spirituall, heavenly and eternall Riches. Wherefore? Because Those presse downe the heart of man, and drawe it downewards, but These lift it upwards. The love of Austine earthly things is as the Birdlime of spirituall punishments, as one of the true lovers of Christ sayd. Lotts Gen. 19. 26 wife which was turned into a pillar of salt doth yet preach unto us not to looke backe to those things which are in the world, but to goe straight on to our heavenly country. The Apostles Matt. 4. 22. left all and followed Christ. Wherefore? Because the knowledge of the true Riches taketh away the desires after false riches. If wee have Gregor.  
tasted

tasted the spirit, the flesh  
 pleaseth not our tast: If  
 Christ bee sweete to a mans  
 tast, then the world is bit-  
 ter unto it. But why doest  
 thou so much seeke after  
 Pleasures? Let the remem-  
 brance of him that was  
 crucified crucifie in thee all  
 desire of pleasure. Let the  
 Remembrance of Hell fire  
 quench in thee all the fire of  
 lust. Compare the short mo-  
 ment of Pleasure with eter-  
 nall punishments. Pleasures  
 are Brutish, and they make  
 us like unto Brutes. The  
 sweetnes of the kingdome of  
 heaven pleaseth not his tast,  
 that is day'y full with the  
 husks of the swine. Let us  
 mortifie all sensuall Pleasures,  
 Gen. 22. 3. and let us with Abraham  
 offer

Bernhard.

Granat.

Gen. 22. 3.

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offer to God as a spiritual sacrifice this our beloved soule, that is, the concupiscences of our soule, by renouncing voluntarily all Pleasure, and by embracing the bitternes of the Crosse. It is not a plaine way strewed with Roses, but a sharpe way and set with thornes that leadeth unto the kingdome of heaven. The outward man increaseth by Pleasures, but the inward man by the Crosse, and by Tribulations. As much as the outward man is augmented so much is the inward man diminished. Pleasures serve the body, but the true godly have least care of their Body and the greatest care of their Soule. Pleasures doe capti-  
vate

Bernhard.

vate our hearts that they cannot bee free in the love of God. It is not Pleasures but the contempt of Pleasures which at death thou shalt carry away with thee, and bring to Iudgement. Let the feare of God then wound thy flesh that the love of the flesh deceive thee not. Keepe alwaies in thy minde the memorie of Gods Iudgement, that the perverse Iudgement of thy sensuall appetite lead thee not into bondage. Looke not upon the flattering face of the serpent, but looke backe upon his stinging tayle. Overcome thou by the grace of Christ, that at length thou mayst as Conquerour bee crowned by Christ.

ME-

## MEDITAT. XL.

## Of the profit of temptations.

*The Palme tree growes the more  
prest downe,  
And Crosses prove the Churches  
Crowne.*

**I**T is profitable for the  
faithfull soule to bee tryed  
and confirmed by Temptations  
in this world: Our  
Saviour himselſe would  
waſtle with the Druell in Matth. 4.1.  
the wildernes, that for us  
and for our ſalvation hee  
might overcome him, and  
bee the firſt Champion in our  
quarrell. Hee deſcended firſt  
into Hell, and afterwards  
aſcended up into heaven.  
So the faithfull ſoule doth  
firſt

Iosh. 23.

Dionys.

first descend into the Hell  
 of Temptations that so it  
 may ascend into celestiaall  
 glory. The people of Israell  
 could not come to possesse the  
 promised land of Canaan,  
 before they had overcome  
 divers enemies: Neither can  
 the faithfull soule promise  
 unto it selfe the kingdome  
 of heaven, untill it hath o-  
 vercome the Flesh, the  
 World, and the Divell.  
 Temptation Proveth, Pur-  
 geth, and Enligheneth us:  
 Temptation Proveth us, for  
 faulb shaken by adversitie is  
 confirmed more strongly in  
 the Rocke of salvation, it  
 enlargeth it selfe more into  
 the boughes of good workes,  
 and riseth up higher unto  
 the hope of deliverance.

When

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When Abraham heeing com- Gen. 22. 10  
manded to sacrifice his sonne,

shewed himselfe ready to o-  
bey Gods command, after  
the Temptation the Angell  
of the Lord appeared unto  
him saying: Now knowe I  
that thou fearest God seeing  
that for my sake thou hast  
not spared thine onely sonne.

Even so in Temptations if  
thou shalt offer unto God the  
beloved sonne of thy soule,  
that is thine owne will,  
thou shalt bee reputed one  
that truely feareth God, and  
thou shalt in thine heart heare  
God speaking unto thee. Fire  
proves Gold, and Temp-  
tation proves Faith. The  
Souldiers valour is scene in  
the fight: And the strength  
of our faith appeareth in  
Temptati-



*Temptations. When the  
whirling winds and the stor-*

*Matt. 8. 24. my waves beate upon the  
shipp of Christ then it ap-  
peareth of how little faith  
some of the Disciples are.*

26

*Judg. 7. 4. The Israelites whome God  
commanded to bee lead forth  
to overcome the Midia-  
nites were first proved at the  
waters: so they which are  
to bee admitted into their  
heavenly country after the  
conquest of their enemies are  
first to bee proved in the  
waters of Tribulations and  
Temptations. Whatsoever  
adversitie therefore, what-  
soever Temptations happen  
unto the faithfull soule, let  
her thinke with her selfe  
that they are for triall and  
Bernhard. not for deniall. Temptation  
also*

also purgeth. To purge out Bernhard.  
the pestilent humour of selfe-  
love, and the love of the  
world, Christ our Physitian  
useth many graines of bitter  
Aloes. Tribulation sends us  
to search our Conscience, and  
recalls to our memorie the  
sinnes of our life past: And  
furthier, as Physicke preser-  
veth the Body from conta-  
gious diseases: So also doth  
Tribulation preserve the  
soule from sinnes. Man is  
alwaies prone to sinne, but  
more in time of Prosperitie  
then in Adversitie. Riches Matt. 13. 22  
are thornes to many men,  
therefore God pluckes out  
the thornes, that they may  
not choake their soules: Va-  
rietie of worldly busines hin-  
dretb many from the service  
S of

of God: Therefore God  
sendeth diseases upon them,  
that they may come to them-  
selves, and beginne to dye  
to the world and to live to  
God.

Some men have tumbled downe  
the hill of great Prosperitie:  
And have enjoyed truest rest in  
their adversitie.

The honour of the world  
puffeth men up with pride:  
Therefore God brings them  
into Contempt, and with-  
draweth from them, the  
fewell of Pride. Last of all,  
Temptation Enlighteneth We  
come not to knowe the frail-  
tie, and vanitie of all world-  
ly comfort, but by Temp-  
tations. Steven when hee  
was stoned, saw the glory of  
Christ: So Christ manifests  
himselfe

himselfe unto the contrite  
soule in calamities. There  
is no true and solid ioy but  
where God dwelleth, and  
Gods dwelling is in the con-  
trite and humbled spirit. Esay 57.18

Affliction is a Temptation  
which humbleth the spirit,  
and maketh it contrite: Ther-  
fore true and solid ioy is  
in the soule of the afflicted.  
Temptation is the way to  
come to the knowledge of  
God: Therefore the Lord  
saith; I will bee with him in Psal. 91.18

Trouble, I will deliuer him,  
and make him see my  
saluation. 16

Blinde Tobie  
sawe nothing eyther above  
him, beneath him, or before  
him, and therefore hee saw  
not himselfe, but beeing en-  
lightened of God by the

Angell

Angell Raphaell, bee same all  
 things, which before bee  
 could not see, using no o-  
 ob. 6. 8. ther medicine but the gall  
 of a fish: To shewe, that  
 our eyes are to bee annoin-  
 ted with the gall of bitter-  
 nes, that so wee may bee  
 enlightened, and come to the  
 true knowledge of our selves  
 and worldly things. Why  
 sayth the Apostle, that wee  
 Cor. 13. know but in a Glasse? Because  
 12 in Temptations wee come  
 to know that God maketh  
 the elect joyfull under the  
 shewe of sorrowe, and quick-  
 neth them under the shewe  
 of death, and healeth them  
 under the shewe of sicknes,  
 and enricheth them under  
 the shewe of povertrie. There-  
 for must the crosse and  
 tempta-

temptation bee wellcome unto  
 him, whosoever is not unthank-  
 full to Christ whom we crucified  
 & tempted for us. O good Je-  
 sus! let mee bee burned here,  
 let mee bee smitten here, that  
 I may bee spared hereafter.  
 O good Iesus! thou which  
 doest often cast us off from  
 thee by sparing us, make us  
 to returne unto thee by stri-  
 king us. Afflict and presse  
 the outward man, that the  
 inward man may growe and  
 increase. O good Iesus! fight  
 within mee, against mee: Bee  
 thou the moderator of the  
 fight, and the crowne of my  
 victorie: Whatsoever ad- Greg. N  
 versitie I feele in this life,  
 let it tend to the strength-  
 ning and increasing of my  
 faith. O good Iesus! helpe  
 -AM S 3 my

my weake faith! For so thou  
 hast promised by thy holy Pro-  
 phet: *As a mother comfort-*  
*eth her children, so will I*  
*comfort you: As a mother*  
*cherisheth and nourisheth her*  
*sucking infant with much*  
*care: So doe thou ( O good*  
*Jesus ) erect and confirme*  
*my languishing faith! Grant*  
*that thy inward comforts*  
*may prevaile more with me*  
*then the contradictions of*  
*all men and the Divell him-*  
*selfe, yea and the cogita-*  
*tions of mine owne heart!*  
 Luke 10.34 O thou good Samaritane  
 powre the sharpe wine into  
 the wounds made by my  
 sinnes, but powre in also  
 the oyle of divine comfort:  
 Multiply my crosses, but give  
 mee also strength to endure  
 them. M B.

## MEDITAT. XLI.

Here are foundations  
of Christian Pati-  
ence.

Take up thy Crosse, doe but en-  
dure,

To overcome thou shalt bee sure.

**B**Ee quiet, O devout  
soule, and endure with  
Patience the Crosse which  
God hath layd upon thee:  
Consider the Passion, of  
Christ thy Bridegroom. Hee  
suffred For all, Of all, and  
In all. Hee suffred for all,  
yea even for them, which  
despise his precious passion,  
and wickedly trample his Hebr. 10. 3  
blond under their feet.  
Hee suffred of all. Hee is Rom. 8. 3  
deli-



delivered, Hee is broken in  
 peices, Hee is forsaken of  
 Matt 26.56 his heavenly father: Hee is  
 forsaken of his disciples: Hee  
 is rejected of the Iewes his  
 owne peculiar people, for  
 Matt.27.21 they preferred Barrabas the  
 Tkeise before him: Hee is  
 crucified of the Gentiles:  
 Hee suffers for the sinnes  
 of all men, and therefore  
 hee is afflicted of all men.  
 Hee suffered also in all: His  
 Matt.26.38 soule was sorrowfull even un-  
 to death, and beeing pressed  
 with the sense and feeling  
 of Gods anger cryes out  
 Matt 27.46 that hee was forsaken of God:  
 All the members of his bo-  
 dy are in a bloody sweate: His  
 29 Head is crowned with  
 34 Thornes, his Tongue tastes a  
 cuppe of Gall and Vineger,  
 his

his hands and feet are psal. 22. 16  
 boared with nayles, his side Iohn 19. 34  
 is wounded, his whole Bo-  
 dy is scourged, and hee is  
 streiched forth on the Crosse:  
 Hee suffered Hunger, Thirst,  
 Cold, Contempe, Povertie,  
 Reproches, Wounds, Death,  
 and the Crosse: And then  
 how unjust a thing were it  
 for the Seneschall to rejoyce  
 when the Lord suffereth?  
 How unjust were it that  
 wee should rejoyce in our  
 finnes, when our Saviour  
 is so greivously punished for  
 them! How unjust were it  
 that the other members  
 should not condole when the  
 Head is afflicted! But rather  
 it is necessary that wee  
 enter through many tri- Acts 14. 22.  
 bulations into the king-  
 dome

S 5

dome of Heaven: as it was  
 necessary that our Saviour  
 Luke 24.26 should by his Passion enter  
 into celestiaall glory. Consi-  
 der also the bountifull re-  
 Rom. 8.18. ward: The sufferings of this  
 present life are not worthy of  
 the glory which shall bee re-  
 vealed unto us. How great  
 soever our suffering is, it is  
 but temporall, yea some-  
 times but for a day, but  
 the glory is everlasting. God  
 doth exactly observe all our  
 adversities, and will at  
 Ecclesiastes length bring them to iudg-  
 12.14. ment: How disgracefull a  
 thing then will it bee at  
 the generall assembly of the  
 whole world to appeare with-  
 out the Jewells and Brace-  
 lets of the Crosse, and Pas-  
 Esay 25.8. sions! Hee shall wipe away all  
 Revel. 7.17. teares

teares from the eyes of those  
that are his: O happy teares Dionys.  
which shall bee wiped away  
by the hand of such a great  
Lord! O happy Crosse, that  
shall finde a Crowne in hea-  
ven! David was not tenne  
whole yeares in his exile,  
but hee was fortie in his king- 2.Sam.5.5.  
dome: Here wee have the  
shortnes of our suffering pre-  
figured, and the eternitie  
of the glory which is to  
followe. It is but a moment  
of tyme wherein the Saints  
are exercised by the Crosse;  
but the mercies by which  
they are comforted are for  
ever: And thus after Ad-  
versitie in the Morning fol-  
lowes Prosperitie in the E-  
vening. Consider also the  
Tribulation of all the Saints.  
Behold

Job. 2. 8. Behold Iob mourning on the  
 Dunghill, Iohn hungry in  
 the wildernes, Peter stretched  
 out upon the Crosse, Iames  
 beheaded of Herod with the  
 sword! Behold Marie the  
 blessed Mother of our Sa-  
 viour standing under the  
 Crosse! which was the Type  
 of the Church the spirituall  
 mother of our Lord. Blessed  
 are yee, saych Christ, when  
 men shall persecute you for  
 my names sake, for so have  
 they done to the 'Prophets.  
 O glorious persecution which  
 makes us conformable unto  
 the Prophets and Apostles,  
 and all the Saints, and e-  
 ven unto Christ himselfe!  
 Let us therefore suffer with  
 those that suffer, let us bee  
 crucified with those that are  
 crucified

Macar.

crucified, that wee may bee glorified with those that are glorified. If wee bee true sonnes indeed, let us not refuse the condition of the rest of our brethren. If wee truly desire the inheritance of God, let us accept it wholly: For the sonnes of God are not onely heires of Ioy and glory in the world to come, but also of heavines and sufferings in this present world: For God scourgeth every sonne Heb. 12. whom hee receiveth; Hee punisheth their sinnes here, that hee may spare them at the Iudgement to come; Hee multiplies Tribulations here that he may multiply their Reward hereafter, and so not onely the Persecution but the Reward also is increased. Consider

Bernhard.

sider the happy condition of the Crosse. It pluckes the love of the world out of us by the rootes, but it sowes in our hearts the seede of the love of God: The Crosse begetteth in us an hate of worldly things, and lifts up our minde unto heavenly things. When the flesh is mortified the spirit is quickened, and when the world waxeth bitter, Christ becommeth sweete unto us. Great is the Misterie of the Crosse, for by it God calls us to Contrition, to true feare, and to the exercise of our patience. Let us open to him when he knocketh, & wee shall heare what the Lord will say within us. The sight of the Crosse is contemptible in the sight

sight of the world, and in  
 the carnall eyes of the out-  
 ward man, but it is glorious  
 in the sight of God, and in  
 the spirituall eyes of the in-  
 ward man. What was re-  
 puted by the Iewes more  
 base and vile then the Pas-  
 sion of Christ? And what  
 was more glorious and pre-  
 tious in the sight of God?  
 For it was the price payd for  
 the sins of the whole world E- 1. Iohn 2.  
 ven so the just man is afflic-  
 ted, the just man dyes, & so men Esay 57.  
 considereth it, but pretious is  
 the Crosse, & pretious is the Psal. 116.  
 death of the Saints in the  
 sight of the Lord. The Church  
 which is the spouse of  
 Christ is blacke without by Cant. 1.  
 reason of calamities and  
 persecutions. But shee is  
 beautifull



4. 12.

beautifull within by reason  
 of diuine consolation. The  
 Church and every faithfull  
 soule is as a garden enclo-  
 sed, and none knowes the  
 beaurty thereof but hee that  
 is in it. Wee shall neuer  
 fully and perfectly feele the  
 consolation of the spirit, un-  
 les our flesh bee afflicted  
 without. If the love of the  
 world dwelleth in us, the love  
 of God cannot enter in. A  
 full vessell cannot bee filled  
 with new liquor, unlesse the  
 first bee emptied. Let us  
 therefore poure out the love  
 of the world, that wee may  
 bee filled with the love of  
 God. Therefore God by the  
 Crosse doth extinguish in us  
 the love of the world, that  
 there may bee roome for  
 the

the love of God. Besides,  
the Crosse drives us to our  
prayers, and is an occasion  
of vertue. When the North- Cant. 4, 16.  
winde blowes upon the gar-  
den, that is, when persecu-  
tions assault the Church,  
then the spices thereof are  
scattered abroad, and the  
vertues thereof are increa-  
sed, and they cast forth an  
odour pleasing unto God.  
The beloved Bridegroom  
of my soule is white and 5. 10.  
ruddy: White for his Inno-  
cencie, and Ruddy for his  
Passion: And so is also the  
beloved spouse of Christ:  
White for her vertues, and  
Ruddy for her sufferings.  
And thus the grace of God  
can produce oyle and hony  
out of the most hard Rocks  
cf

of Afflictions: And so, out  
of the bitter roote of cala-  
mities God knowes how to  
bring forth the most plea-  
sant fruite of eternall glory,  
unto which hee bring us  
and admit us! Amen.

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MEDITAT. XLII.

How wee must over-  
come Temptations,  
by Perseverance.

Let not Temptations cast the  
downe:

For Perseverance shall thee  
crowne.

**H**Oly Lord Iesus, the  
most loving Bride-  
groom of my soule, when  
will the tyme come that thou  
wilt lead mee to the solem-  
nitie

titie of thy marriage? I am Rev. 19.7.  
 a Pilgrime and a banished Psal. 39.12  
 man from thee, but yet I  
 most firmly beleve and  
 no hing doubt, but that I  
 shall bee shortly set at li-  
 bertie out of the prison of  
 my body, and appeare before  
 thy face. Feare and Trem- Psal. 55.5.  
 bling are come upon mee be-  
 cause I carry my treasure 2. Cor. 4.7.  
 in vessells of clay: My minde  
 is prone to errour, and my  
 will is prone to sinne, and  
 therefore my spirit with- Matt. 26.41  
 in mee is not alwaies ready,  
 but the flesh is alwaies weake.  
 Sinne leadeth mee captive,  
 & the lawe of my members is Rom. 7.23.  
 repugnant to the lawe of my  
 minde: Feare and trembling Psal. 55.5  
 are come upon mee, because  
 Satan lyeth in waite for my  
 trea-

treasure: His subtiltie  
great, his desire to hurt is  
most earnest, and his power  
is exceeding great. Hee de-

Gen. 3. ceived Adam in Paradise

Iohn 13.27 and Iudas in our Saviours  
schoole, and how then shall

I bee safe from his trea-

Psalm 55.5 cheries? Feare and Trem-  
bling are come upon mee, be-

I. Iohn 5.19 cause I am still in the world,

which is altogether set up  
on wickednes: The delights  
of the world intice mee,

Adversities in the way of  
the Lord affright mee,

Sometimes the inticements  
of the world are pleasing

unto mee, and all the world  
is full of snares: Miserable

man that I am how shall I  
bee able to escape them?

Ioyes doe assault mee, and

for-

growes doe assault mee:  
Miserable man how shall  
I bee able to stande!  
fear & trembling are come Psal. 55. 5.  
upon mee, because it is God  
that worketh in mee both to Phil'p. 2. 13  
will and to perfect. I am a-  
fraid least I should force  
God, by my negligence  
and want of care, to take  
from mee that good will  
which hee hath given mee.  
I make not a right use  
of remission of sinnes, and  
refuse the first grace  
which was given free-  
ly, and therefore I have  
cause to feare least God in  
his secret and just Iudge-  
ment justly take from  
mee that which I have  
unjustly abused. I am a-  
fraid least I bee forsaken  
of

of him, whom after my first conversion I have so often forsaken. How grievously am I vexed when I consider, that the heavy and severe Iudgement of God shall followe after his benefits, if I make not a right use of them! But the infinite mercy of God rayseth mee up, because as hee hath given mee to will, hee will also give unto mee to per-

Marth. 3. 6. *felt*, for hee is God and is

Psal. 117. 2. *not changed: His mercy also is confirmed towards mee, and shall not bee changed:*

2. Tim. 2. 19 *The foundation of God is sure, sure indeed because*

Iam 1. 17. *it is in God in whom there is no change: Sure indeed, because it is confirmed by*

Heb. 12. 24. *the blood of Christ which all*

*waves*

waies speaketh loud before  
the throne of God: Sure  
indeed, because it is *signed*  
with the sure *scales* of  
the *Sacraments*: If I should  
seek never so little salva-  
tion in my selfe, I must  
needs doubt of my salva-  
tion: But as all my Righte-  
ousnes is in Christ, so in  
him also is all the hope  
of my salvation. If I had  
apprehended and layd hold  
upon Christ of mine owne  
free will, I might yet feare,  
least my will should  
change, and so I should  
loose Christ: But hee that  
was found of him that  
sought him not, will not as-  
suredly withdraw himselfe  
again after hee is once  
found. Hee that hath trans-  
lated



Luke 1. 79. *lated mee out of the shadowe of death unto the participation of light, will not suffer mee to returne againe unto my*

Rom. 11. 29 *former darknes. The gifts of God are without Repentance, and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good: That treasure is alwaies present, but the hand that should apprehend it doth sometimes languish: But I shall bee able to apprehend Christ, because as hee hath revealed himselfe unto mee in his word and promises, so likewise hee will grant unto mee of his goodnes that I may be-  
leeve*

leeve his word and promises. I will use the helpe and support of Prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have obtained Salvation. By the Power of the Lord I shall bee able to bee preserved unto Salvation: The Power of the Lord doth lift mee up and comfort mee, but mine owne Infirmitie doth cast mee downe and make mee sorrowfull. But the Power of the Lord shall bee perfected in my weaknes: Hee shall strengthen mee, from whome cometh all the strength of my faith: The grace of God doth lift mee up, but mine unworthines  
T doth

doth cast mee downe. But  
if there were any worthi-  
nes in mee, then it were  
no grace, but a reward: If

Rom. 11. 6. of workes, then certainly not

Austine. of grace: For grace is not  
any way grace unlesse it bee  
every way gratis. Therefore

Bernhard: have I no respect unto my  
workes: That which is a-  
misse, hee will amend; that  
which is wanting, hee will  
make up; that which hee will  
not impute against mee, shall  
be as if it were not. Therefore

Hosea. 13. 9. is my Salvation onely from  
God, and therefore sure.

ME-

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## MEDITAT. XLIII.

That wee must thinke  
dayly upon our  
death.

*Thinke every day to bee thy last,  
And, when Night comes, thy life  
is past.*

**O** Faithfull soule, looke  
for death every houre,  
because it waites for thee  
every houre. In the Mor-  
ning when thou risest, O  
man, thinke that it is thy  
last day: And in the eve-  
ning when thou goest to bed  
thinke that it is thy last night  
upon earth. Whatsoever  
thou doest, whatsoever thou  
goest about, looke about thee,  
and consider with thy selfe  
first,

T 3

first,

first, whether thou wouldst  
 doe such things or no, if  
 thou shouldest dye that houre,  
 and so goe to Gods Iudge-  
 ment: What? Doest thou  
 thinke that Death doth not  
 approach, because thou  
 thinkest not of it? or Doest  
 thou thinke that it draweth  
 nearer because thou think-  
 est upon it? Whether thou  
 thinkest upon it or no, whe-  
 ther thou speakest of it or  
 no, it hangs alwaies over  
 thy head. Life was lent un-  
 to thee, not given as a free-  
 hold. Upon this condition  
 thou didst enter in, that  
 thou shouldest goe out: Na-  
 ked thou camest and naked  
 thou must goe: This life is  
 a Pilgrimage: when thou hast  
 travailed a good while then  
 thou

Job. 1. 21.

thou must retorne home againe. Thou art but a Farmer and Tenant in this world and not a perpetuall Lord: Every houre thinke with thy selfe whither thou bastenest every moment. In this wee are deceived, in that wee thinke wee dye then, when wee breath out our last: Every day, every houre, every moment wee dye: Whatsoever is added unto our life is taken from it, and as it increaseth it also decreaseth: wee fall not into death suddenly, but walke unto it step after step. This life of ours is a way, and every day wee must ridde some of it: Life and Death seeme to bee most distant, but they are as neare as neare can bee, for

one passeth away and the other cometh on: As it is with those that travaile by Sea, they oftentimes come to the haven and yet they neyther feele, nor so much as thinke whither they are carried: So likewise it is with us: *Whatsoever wee doe, whether wee eate, drinke, or sleepe, wee drawe nearer alwaies to our death.* Many have passed away their life, even in the time whiles they were seeking after things belonging to the sustentation of this life. No man entertaines death joyfully, unlesse hee hath long before prepared himselfe for it. *In this life dye dayly unto thy selfe, that so in death thou mayest live to*  
God:

God: Before thou dyest, let thy sinnes dye in thee: In thy life time let the old Adam dye in thee, So at thy death Christ shall live in thee: In thy lifetime let the outward man dayly decay, 2. Cor. 4. 16 that at thy death the inward man may bee renewed in thee. Death translateth thee from tyme to eternitie, for as the Tree falls, so it lyes. How carefully then ought wee to thinke upon the houre of death! Tyme passeth away, but the infinite space of eternitie remaines behind: In tyme therefore make thy selfe ready for eternitie. What wee shall bee for ever, whether blessed or miserable, it shall bee decreed at the houre of death

T 4

Ecclesiastes  
11. 3.



Hieron.

death: In that one moment, is  
 eternall felicitie eyther enjoy-  
 ed or lost. Wherefore O  
 faithfull soule, how sollici-  
 tous and carefull oughtest  
 thou to bee in preparing  
 thy selfe for that houre!  
 Thou wilt easily contemne  
 all worldly things, if thou  
 considerest with thy selfe  
 that thou must dye: Con-  
 sider that thine eyes shall  
 bee darkened in death, and  
 thou wilt easily turne away  
 thine eyes from beholding  
 vanitie: Consider that thy  
 eares shall waxe deafe at thy  
 death; and it shall bee easy  
 for thee to stop thy eares  
 against impious and filthy  
 speeches: Consider that thy  
 tongue shall beetyed at thy  
 death; and thou wilt have  
 more

Psal. 119. 37

more regard unto thy words:  
Set before thine eyes the cold  
sweate and anxietie of those  
that are ready to dye, and  
thou wilt easily contemne  
all worldly delights: Looke  
upon the nakednes of them  
that depart out of this world;  
and Povertie in this life will  
not seeme greivous unto  
thee: Consider the trembling  
of the whole body at the  
point of death; and thou  
wilt easily contemne the  
splendour of the world. Con-  
sider the mourning of the  
soule beeing compelled to  
goe out of the house of the  
body, and thou wilt easily be-  
ware of the guilt of all sinne.  
Consider the corruption that  
followeth after death, and  
thou wilt easily bring downe

thy proud flesh: Consider how naked thou art left at death, beeing forsaken of all the creatures; and thou wilt easily turne away thy love from them, and turne it towards the creatour: Consider how narrowly death looks to thee, that thou carry away nothing with thee at thy death; and thou wilt easily contemne all the riches of the world: Hee that in this life dyeth daily through his finnes, doth passe from death temporall unto the punishments of death eternall: No man is translated unto everlasting life, but hee that begins here to live in Christ. That in death therefore thou mayest live, bee ingrafted into Christ by Faith

Faith: Let death bee al-  
 wayes in thy thoughts, be-  
 cause it is to bee expected all-  
 wayes: Wee carry death all- Brent.  
 wayes about us, because wee  
 allwayes carry sinne a-  
 bout us, and the wages of Rom. 6. 23.  
 sinne is death. But if thou  
 wouldest escape the bitterness  
 of death, keepe the word of  
 Christ: Faith doth conjoyne  
 and unite us unto Christ:  
 Therefore they which are  
 in Christ, dye not: For Christ  
 is their life: Hee that doth 1. Cor. 6. 17  
 cleave unto God by Faith  
 is one spirit with him, and  
 therefore the faithfull man  
 dyeth not for ever, because  
 God is his life: The people Exod. 14. 18  
 of Israell passed through the  
 redde sea unto the promi-  
 sed land, but Pharaoh and  
 his

his hoste were drowned: So the Death of the godly is unto them the beginning of true life, and the gate of Paradise: But the death of the wicked is not the end of their evils, but it completh together those evils which are past and those that followe after: They passe from the

Rev. 20. 14. first unto the second death.

So neare is the Union betweene Christ and the faith-  
 Rom. 8. 38. full, that death it selfe cannot dissolve it. In the thickest cloud of death the Torch of Gods grace shineth before them: In their dangerous journey Christ provideth for his beloved the Angells to bee their Pro-  
 3. Cor. 6. 19 tectors. The Bodyes of the Saints are the temples of  
 the

the holy Ghost: The holy Ghost will not suffer his owne temples alltogether to bee destroyed by death.. The word of God is the incor- 1. Pet. 1. 23  
ruptible seede, it is not destroyed by death, but is hid in the hearts of the goodly and shall quicken them in their due time.

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MEDITAT. XLIV.

Consolations at the  
Death of Freinds.

Greive not when freinds and  
kinsfolkes dye:

They gaine by death Eternitie.

**T**Hinke, O devout soule,  
upon Christ thy Savi-  
our, and thou shalt not bee  
afraid for the terrours of  
Death

Death: If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyfull.

Exod. 15. 23 The Israelites could not drinke the waters of Marah by reason of their bitternes, but God shewed unto  
 25 Moses a Tree, which being cast into the waters made them sweete. If thou art affrighted by reason of the bitternes of death, God sheweth unto thee a Tree which turneth it into sweet-  
 say 11. 1. nes, that is, a branch that did spring from the roote of lesse: This branch is Christ and  
 John 8. 51. whosoever keepeth his word  
 Ambros. shall never see death. This life is burdensome, and therefore it is good to be eased of it: The miserie of a Christian

ſtan dyeth, but the Chriſti-  
 an man dyeth not. That  
 which wee call death is but  
 going a Journey, It is not an  
 end of life, but a begin-  
 ning of a better life: Wee Ter. of Pa-  
 doe not looſe our freinds tience.  
 at their death, but ſend them  
 before us: our freinds doe  
 not dye, but life enjoy: They  
 goe before us, they doe not  
 goe from us for ever: It  
 is not Death, but a Paſſager  
 When the godly depart out Cyprian.  
 of this life they enter againe  
 into life: The death of the  
 godly is gaine unto them.  
 Doe our freinds dye? Make Auſtine.  
 this interpretation of it:  
 That they ceaſe to ſinne,  
 they ceaſe to be tormented, and  
 they ceaſe to be miſerable:  
 Doe they dye in the faith?  
 In-



Interpret that thus: That they depart out of the shadowe of life, that they may passe unto true life; from darknes, to light; and from men, to God. Our life is a Navigation, and death is the Haven of securitie, and safety; therefore wee must not greive that our freinds are dead, but rather rejoyce in their behalfe, that out of the turbulent sea they are come ~~some~~ safe to the haven. This life is the soules imprisonment, but death sets her at libertie: Therefore old Simeon beeing about to dye cryeth forth:

Luke. 2. 29. Lord now lettest thou thy servant depart in peace. Hee desires to bee set at libertie, beeing shut up in the prison  
of

of the body: We must re-  
 joyce therefore in the behalfe  
 of our freinds, that they are  
 as it were delivered out of  
 prison, and received into  
 true libertie: In like man-  
 ner the Apostle desires to  
 bee dissolved, as beeing bound  
 to his body of Earth in a  
 kinde of miserable servi-  
 tude. What? shall wee bee  
 sorrowfull that our freinds  
 are delivered out of their  
 bonds and set at libertie?  
 What? shall wee for their sake  
 put on blacke mourning  
 clothes, when as they have  
 put on white robes? For it  
 is written that unto the e-  
 lect are given white robes Revel. 7. 9  
 in token of Innocencie, and  
 Palmes in their hands in to-  
 ken of Victorie. Shall wee  
 macerate

Philip. 1. 23

Cyprian.

Interpret that thus: That they depart out of the shadowe of life, that they may passe unto true life; from darknes, to light; and from men, to God. Our life is a Navigation, and death is the Haven of securitie, and safety; therefore wee must not greive that our freinds are dead, but rather rejoyce in their behalfe, that out of the turbulent sea they are come ~~some~~ safe to the haven. This life is the soules imprisonment, but death sets her at libertie: Therefore old Simeon beeing about to dye cryeth forth:

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are delivered out of their  
bonds and set at libertie?  
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clothes, when as they have  
put on white robes? For it  
is written that unto the e-  
lect are given white robes Revel. 7. 9  
in token of Innocencie, and  
Palmes in their hands in to-  
ken of Victorie. Shall wee  
macerate

macerate our selves with  
 teares and sighes for their  
 Revel. 7. 17. sakes, when as God hath  
 wiped all teares from their  
 eyes? Shall wee mourne and  
 trouble our selves with  
 greife, when as they are in  
 the place where there is nei-  
 Revel. 21. 4. ther mourning, nor greife,  
 nor any cry hard, but they  
 Rev. 14. 13. rest from their labours? Shall  
 wee for their departure, kill  
 our selves with immoderate  
 greife, when as they doe en-  
 joy the fellowship of the  
 Angells, and true solid  
 joy? Shall wee for their  
 sakes weepe and waile, when  
 Revel. 15. 3. as they sing a newe song of  
 2 the Lambe having Harpes  
 7 and Golden Phialls? Shall  
 wee greive that they are  
 departed from the Earth  
 when

when they themselves re-  
 joyce that they are departed?  
 What profit it is for to de- Cyprian.  
 part out of this world, Christ  
 shewed; who, when his Dis-  
 ciples were sad, because  
 that hee sayd hee should  
 depart, answered: If yee John. 14. 28.  
 loved mee, yee would rejoyce  
 rather. It as thou wert  
 sayling, a stormy tempest  
 should arise, and the winds  
 lift up the waves, and threa-  
 ten shipwracke, wouldest not  
 thou make hast to the Ha-  
 ven? Behold the world stag-  
 gereth, and reeleth, and  
 threatneeth her ruine, not  
 onely for her old age, but  
 also by the end of things,  
 and doest not thou thanke  
 God, and art thou not glad  
 for thy friends, that beeing  
 depar-

departed the sooner they are  
 delivered from ruines, ship-  
 wrackes, and imminent  
 plagues? In whose hands art  
 thou kept safer then in the  
 hands of Christ? In what  
 place can the soules of thy  
 friends rest safer then in the  
 kingdome of Paradise? Heare  
 what the *Aposile* sayth  
 concerning Death: Death  
 Philip. 1. 21 is gaine, it is gaine to have  
 escaped the increase of sinne,  
 it is gaine to have left the  
 thinges that are worse, and to  
 have passed to the better. Al-  
 though, those whome by death  
 thou hast lost were very  
 deare unto thee, yet let God  
 bee more deare unto thee,  
 whose will it was to take  
 them unto himselfe. Bee not  
 angry with the Lord for  
 taking

taking away what hee hath  
 given: Hee hath received *Iob. 1. 21.*  
 his owne, hee hath taken no-  
 thing from thee. Doe not  
 take it ill that the Lord  
 doth require what hee did  
 onely lend thee: It is onely  
 the Lord that foreseeb e-  
 vills to come: It was his  
 providence therefore to take  
 away thy freinds that they  
 might not bee entangled in  
 the misfortunes to come.  
 They that dye in the Lord *Rev. 14. 13.*  
 rest sweetely in their graves,  
 when those that are alive  
 are tormented greivously e-  
 ven in the palaces of their  
 kingdome. If by death thou *Bernhard.*  
 hast lost those that were  
 deare unto thee, beleeve  
 that thou shalt hereafter  
 receive them more deare un-  
 to



Austine.

to thee: A little distance of  
time doth separate thee from  
them, but blessed and se-  
cure eternitie shall joyne  
thee againe unto them. For  
wee hope upon a most true  
promise, that wee shall de-  
part out of this life, from  
whence some of our freinds  
are departed before us, and  
that wee shall come to that  
life, where the more knowne  
the more deare they shall  
bee unto us, and amiable,  
without feare of any dissen-  
sion.

Bap. Mant.

What's ever soules have beene be-  
fore, or shall hereafter bee,  
shall bee receiv'd ith Theatre of  
huge capacities.

There shall wee knowe the face of  
them that of our kindred bee,  
And speake and answer in our  
course each interchangeably.  
There

There with the Brother Sister  
shall, and sonne with father bee,  
And there they sha'l keepe holy  
dayes for all eternitie.

Therefore thinke not only  
upon the tyme of thy freinds  
forsaking thee, that is, at their  
Death. but thinke also upon  
the time when they shall bee  
restored againe unto thee,  
that is, at the Resurrection.  
To them that firmly beleeve  
the Resurrection. Death  
seemeth not Death, but ra-  
ther a quiet sleepe. The whole Tertull.  
universe seemes to be a glasse,  
in which wee may behold  
the Resurrection: The Sunne  
that sets every night, ri-  
seth againe in the morning;  
The herbs that are dead  
in the winter, shoote up againe  
in the springe: The Phenix  
at

at her death reviveth her  
 selfe againe: When tymes  
 and seasons are past they  
 returne againe: After fruits  
 are come to maturitie still  
 there succeed others: seedes  
 unlesse they dye and bee cor-  
 rupted, they rise not againe  
 with increase: All things  
 are preserved by perishing,  
 and generated by corrupting.  
 Shall wee thinke then that  
 God hath to no end or purpose  
 sett before us these Types  
 in Nature? Shall Nature  
 bee more powerfull then God,  
 who hath promised that our  
 bodies shall rise againe? Hee  
 that quickeneth the graine  
 of the seedes that are dead  
 and rotten, that thou mayst  
 live thereby in this world,  
 shall not bee much more raise  
 up

I. Cor. 15.

37

Aulinc.

thee and thine, that thou  
mayst live with them for e-  
ver. God hath called thy lo-  
ving freinds unto their beds: *Esay 57. 2.*

And doe not thou envie  
them their quiet rest: The  
Resurrection will shortly  
come. It may bee, thou didst  
hope that thy freinds before  
their death would have beene  
profitable members of the  
militant Church: But it  
hath pleased God to make  
them members of the Church  
Triumphant: Seeing it hath  
pleased God, bee thou well  
pleased: It may bee, Thou  
thoughtest that thy freinds  
before their death would  
have attained to the know-  
ledge of diverse things: But  
it hath pleased God to take  
them up into the heavenly

*Academie there to learne  
 true wisdom: Seeing there-  
 fore it hath pleased God,  
 bee thou also well pleased:  
 It may bee, thou didst hope  
 that thy freinds before their  
 death would bee raysted out  
 of the dust, and bee set  
 Psal. 113.8 with Princes: But it hath  
 pleased God to make them  
 the fellows of heavenly  
 Princes, that is, the holy  
 Angels: Seeing therefore  
 it hath so pleased God, bee  
 thou also well pleased: It  
 may bee, Thou didst hope  
 that thy freinds before their  
 death would have gathered  
 together much riches: But  
 it hath pleased God to make  
 them partakers of the de-  
 lights of his heavenly king-  
 dome: And therefore see-  
 ing*

ing that it hath pleased God,  
 bee thou also well pleased.  
 Holy God, thou hast ta-  
 ken away nothing but what  
 thou gavest, blessed bee thy  
 name for ever and ever!

## MEDITAT. XLV.

## Of the last Iudgement.

Remember that Christ Iesus shall  
 Thoughts, Words, and Deeds, to  
 Iudgement call.

**T**He Father judgeth no Iohn 5. 22.  
 man, but hath made o-  
 ver all Iudgement to his  
 sonne. I knowe, Lord Iesus, Carthenius  
 that thou wilt come as the  
 severe Iudge of all men, 1 Cor. 4. 5.  
 to bring their thoughts, words,  
 and deeds to light, though  
 they were done in darknes.

V 2

Above

*Above, there shall bee a  
 severe Iudge; beneath, Hell  
 gaping; within, the Conscience  
 gnawing; without, the fire  
 flaming; on the right hande,  
 sinnes accusing; on the left  
 hand, the Diuells terrifying:  
 The good Angells keeping  
 out of Heaven, and the e-  
 vill Angells pulling downe to  
 Hell: Then, Lord Iesus, to  
 whome shall I betake my selfe  
 in these my straits? I am  
 Iob 9. 28. afraid of all my workes,  
 knowing that thou sparst  
 not every one that offen-  
 deth. I shall there bee set  
 betweene tyme and eternitie:  
 Tyme will be past, but the  
 infinite space of eternitie  
 will remaine behind: The  
 malignant spirits will require  
 their wicked works, unto  
 which*

Which they have perswaded mee, and in that severe Indgement they will produce all they know against mee, that they may drawe my soule into the fellowship of their torments:

All the host of heaven shall consume away, the heavens shall bee rolled together like a scrole, all the host of them shall fall, even as a leafe falleth from the vine or fig tree.

Esay 34. 4.

The Sunne shall bee ashamed, and the Moone shall bee brought to confusion: But if these the works of thy hands, which never committed any evill against thee, if they fly away from thy sight, how shall I miserable sinner bee able to appeare before thy face?

Esay 24. 23.



Iob. 15. 15. The Heavens of Heavens  
are not pure in thy sight,  
what am I then that drinke  
iniquitie like water? But if the

16  
1. Pet. 4. 18. righteous shall scarce bee sa-  
ved, where shall the sinner  
appeare? Whither then shall  
I fly, or to whome shall I  
goe, but unto thee, O Lord?  
Thou shalt bee the Iudge  
of my sinnes, who dyedst  
for my sinnes: For the father

Iohn 5. 22. judgeth no man, but hath  
made over all Iudgement un-  
to his sonne: The father  
delivered all Iudgement to  
the sonne, but the sonne a-  
gaine was delivered for our  
sinnes. For God so loved the  
world that hee gave his on-  
ly begotten sonne not to con-  
demne the world, but that  
the world might bee saved  
through

through him. How canst thou then condemne mee, Lord Iesus, when as thou wast sent by thy father to save mee? Thou didst fullfill the will of thy father in all things, how then wilt thou not fullfill it in saving me miserable sinner? It is not Matt. 28. 14. the will of thy father that one of the little ones should perish: And I am a little one in thy sight, and a little one also in mine owne sight: For what am I but dust and Gen. 18. 27. ashes? Neither onely dust and ashes, but also a very little one and a very dwarfe for proficiencie in pietie: Perfect therefore in mee little one the will of thy father. Thou camest O Iesus, Matt. 18. 11. to save that which was lost,

how then canst thou condemn him that desires to be saved? My sinnes will accuse mee, and call upon the Iudge for severe sentence, but thou hast taken my sinnes upon thee: Thou

John 1. 29. takest away the sinnes of the world, how then hast thou not taken away mine also? How canst thou condemn mee for my sinnes, when thou

2. John 2. 2. dyedst for them? Thou dyedst for the sinnes of the whole world: how then hast thou not dyed for mine also? Certainly, Lord Iesus, if thou hadst meant to deale with mee in thy strict Iudgement, thou wouldest never have descended from heaven to take upon thee my flesh, to dye, and to be crucified. The

Diavells

Diuells will accuse mee,  
 and require of my soule  
 the workes whereunto they  
 have perswaded mee: But the  
 Prince of this world is con- John 14.30  
 demned, and hath nothing  
 in thee, & if hee hath nothing  
 in thee then certainly hee  
 hath nothing in mee: For I  
 beleeve in thee, O Lord, John 15.4  
 therefore thou remainest  
 in mee and I in thee: Hee  
 will accuse mee, that am  
 thy freind; hee will accuse mee,  
 that am thy Brother, that am  
 the beloved sonne of the Eter-  
 nall father: How then canst  
 thou deale with mee in thy  
 strict Iudgment, seeing that  
 I am thy freind, thy brother, &  
 thy sonne? At that Iudgment  
 Moses will accuse mee and Deutr. 27  
 pronounce mee accursed, for 25

not keeping all that is written in the booke of the lawe:

Gal. 3. 13. But thou, O Christ, wast made the curse for mee, that I might bee freed from the curse of the law. I shall bee cursed by Moses, but blessed by Thee: For I desire to heare that voyce:

Matt. 25. 34 Come yee blessed of my father, possesse the kingdome prepared for you: Moses will accuse mee, but thou wilt not accuse mee to thy

Rom. 8. 34. father, yea Thou makest intercession for mee. Therefore I am not afraide of Moses his curse, because Thou

Coloss. 2. 14 hast taken away the handwriting which was against mee: The damned will accuse mee, & pronounce mee guilty of the same fault with

with them: I confesse, Lord  
Jesus, my guiltines doth con-  
joyne mee with them, but the  
acknowledgement of my guilt-  
ines, and the saving know-  
ledge of thee doth disjoyne  
mee from them. Hee that Iohn 5. 24.  
heareth thy word, and be-  
leeveth on him that sent thee,  
hath life everlasting, and  
shall not come into condem-  
nation. I heare the word,  
Lord, and in thee I be-  
leeve with weake faith, but  
yet faith: Lord I beleeve, Mark. 9. 24.  
yet helpe thou my unbeleife:  
Lord I beleeve, but yet doe  
thou increase my faith: Al- Luke. 17. 5  
though I am not free from  
all the sinnes of the dam-  
ned, yet thou, O Lord, shalt  
deliver mee from unbeleife.  
All my accusers doe terri-  
fie

ſie mee, but thou beeing  
my Iudge doeſt comfort mee:

Iohn. 5. 22. To thee hath the father made  
Matt. 11. 27 over all Iudgement: Into thy  
hands hath hee delivered all

Rom. 8. 32. things: and againe Thee hath  
hee delivered up for us all:

Gal. 2. 20. and thou haſt delivered up  
thy ſelfe for the Church to  
ſanctifie it, & cleanſe it by the

Ephes. 5. 26 waſhing of water through the  
worde. How canſt thou  
then according to ſevere  
Iudgement Iudge thoſe, for  
whome thou haſt delivered  
thy ſelfe to death, even the

Ephes. 5. 29 death of the Croſſe? Thou  
canſt. not hate thine owne  
fleſh: wee are members  
of thy body, of thy fleſh, and  
of thy bones.

## MEDITAT. XLVI.

Of the desire of eternall  
life.

*All Earthly things tread under  
thee,*

*And let thy thoughts in Heaven  
bee.*

**D**EVOYNT soule, thou must  
not love this life which  
is transitorie; but rather that,  
which remaineth for ever:  
Ascend up by thy desires *Austine.*  
to the place where there is  
Youth without Old age, Life  
without Death, Joy without  
Sorrowe, and a kingdome  
without change: If beauty *Anselm.*  
delight thee; The righteous  
shall shine as the Sunne. If *Matt. 13*  
swiftnes, and strength; The  
*elect*



Matt. 12.30

elect shall bee like unto the  
 Angells of God: If a long  
 and healthfull Life; There  
 shall bee healthfull eternitie,  
 and eternall healthfullnes:  
 If fullnes, the elect shall  
 bee filled, when the glo-  
 ry of the Lord shall ap-  
 peare. If melodie; There doe  
 the Quires of Angells sing  
 without end: If pure pleasure;  
 God shall make those that  
 are his, drunke in the tor-  
 rent of pleasure. If wisdom;  
 The very wisdom of God  
 shall shewe it selfe unto them:  
 If love; They shall love God  
 more then themselves, and  
 one another as themselves,  
 and God shall love them  
 more then they themselves:  
 If Concord delight; There  
 they shall bee all of one minde:

If

If Power; To the elect shall  
 all things bee easy; they shall  
 desire nothing but what they  
 shall bee able, and they shall  
 desire nothing but what God  
 will have them to will, and  
 to desire: If Honour and  
 Riches delight; God will  
 make his faithfull servants  
 Rulers over many things: *Matt. 25. 23*  
 If true securitie; They shall  
 bee as certaine never to  
 want that good, as they are  
 certaine that they themselves  
 would never loose it willing-  
 ly, and that God that lo-  
 veth them will never take  
 from them against their wilts  
 that which they love, and that  
 nothing is more powerfull then  
 God, to separate God and  
 them asunder. *Bonavent.* Whatsoever  
 the elect can desire, there  
 they

1. Cor. 13.

12

Pelarg.

Bonavent.

they shall finde; because they shall behold him, that is all in all, face to face: So great are the goods of that life that they cannot bee measured, so many that they cannot bee numbred, and so pretious that they cannot bee valued: There shall bee eternall health unto our bodyes, and great puritie unto our soules, there shall bee glory and fullnes of divine pleasure, there shall wee have familiaritie with the Saints and Angelis for ever, having our bodyes of admirable cleannes and brightness. The cloek shall rejoyce for the pleasantnes of the place, which they shall possesse, for the pleasant societie, in which they shall reigne;  
for

for the glory of their bodies,  
which they shall put on; for  
the world, which they have  
despised; and for Hell, which  
they have escaped. The least *Austine.*  
crowne of eternall life, shall  
bee more worth then a thou-  
sand worlds; because they are  
all finite, but this is infinite:  
Neither is there any feare  
that they shall envie one  
anothers brightnes, because  
there shall reigne in them  
all, unitie of love: By rea-  
son of that high degree of  
love, whatsoever happeneth to  
one of the elect, the rest  
shall as much rejoyce at, as  
if it were their owne. There  
is no greater good then God,  
in Heaven and in Earth:  
Therefore there can bee no  
greater and perfecter Ioy,  
then

then to see and possesse God:  
 Therefore to see God for one  
 moment shall goe beyond all  
 joyes: For wee shall see God  
 in himselfe, God in us, and  
 Bernhard. our selves in God: In the  
 way of this life wee have  
 Christ with us, but hidden  
 under the covering of the  
 word and sacraments: Wee  
 know him not here, as hee  
 is, but in the life to come  
 wee shall behold him in pre-  
 sence, when hee shall distri-  
 bute unto us the bread that  
 satisfieth for ever: As the  
 Disciples knew him not upon  
 Luke 24.35 the way, but in the Inne at  
 length, when hee broke bread  
 unto them. The heavenly Ie-  
 rev. 21.23 rusalem hath no temple made  
 with hands, neither Sunne  
 nor Moone, because the  
 temple

God:  
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temple thereof is eternall,  
and God is the life thereof.  
Vision succeeds in the place  
of faith, attainment in the  
place of hope, and perfect  
 fruition in the place of love.

As at the building of So- Berthor.  
lomens temple there was heard 1. King. 6.  
neither the sound of Axe nor  
Hammer: So in the hea-  
venly Ierusalem, there is nei-  
ther paine nor tribulation  
felt: because the materialls  
of this Temple, to wit, the  
Spirituell stones are prepa- 1. Pet. 2. 5  
red by tribulation in the  
world long before. The  
Queene that came to Solo- 1. King. 10.  
mon is the soule travailing  
to the heavenly Ierusalem,  
unto Christ: Shee extreth in  
with a great traine of the  
Holy Angells, with gold and  
pretious

pretious stones of diuers vertues; Shee will wonder at the wisdom of Christ the king, the order of his Ministers, that is, the Angells and the Saints; the fare of his Table, that is, the fullnes of eternall repast, the price and value of his clothes, that is, the bodies glorified; the beauty of his house, that is, the greatnes of the heavenly palace; the sacrifices, that is, the multitude of diuine prayes: shee will bee turned into astonishment, and confesse shee could not beleeeve, what shee now seeth with her eyes. Therefore let the faithfull soule lift up her selfe, and consider what good things are prepared for her: Thither let the Spirit bee directed  
whi.

whether at length it shall goe:  
 In time wee must strive to  
 goe thither, where at length  
 wee must remaine for all e-  
 ternitie: Into this glory  
 of the Lord shall no man  
 enter but hee that desi-  
 reth to enter: Doest thou Bernhard.  
 hope to appeare hereafter  
 before the face of the Lord?

Study then after holines, be- Levit. II. 45  
 cause hee is holy. Doest thou  
 looke for the fellowship of  
 the heavenly Angells? Take  
 heed then that thou doest not  
 by thy sinnes deprive thyselfe  
 of their ministerie. Doest  
 thou hope after things eter-  
 nall? Why then doest thou so  
 much desire things temporall?

Doest thou seeke for a ci- Heb. I; .14  
 ty to come? Why then doest thou  
 desire here an abiding place:  
 Doest



Cyprian. Doeſt thou deſire to come to  
Chriſt? Why then doeſt thou  
feare death? It is the pro-  
perties of him, that would not  
come to Chriſt, to feare  
death. Doeſt thou deſire to  
enter into the heavenly Ieru-  
ſalem? Why then doeſt thou de-  
file thy ſelfe with ſo many and  
ſuch greivous ſinnes? Where-

Rev. 21. 27. as it is written, that nothing  
which is defiled ſhall enter in  
there. Doeſt thou deſire to  
enjoy at length the Tree of  
life? Lay hold then on Chriſt  
the true Tree of Life, by  
Revel. 12. 2. true Faith in this life. For

14

it is written: Blessed are  
they that have their robes  
waſhed in the blond of the  
Lambe, that they may have  
part in the Tree of Life, and  
enter into the city by the  
gates

gates: without, are dogs and  
sorcerers: Beware therefore  
of the losse of Chastity. With-  
out, are murderers: Take  
beede therefore of Anger:  
Without, are such as serve  
Idols: Beware therefore of  
Covetousnes: Without, are  
liars: beware therefore of  
all the malice of sinne. If  
thou desirest to enter in to  
the marriage of the Lambe, Revel. 19. 9.  
desire the Bridegroomes  
comming. The Spirit and the Rev. 22. 17.  
Spouse say, COME. If thou  
hast not the earnest of the Ephes. 1. 14  
Spirit, by which thou  
mayst cry, Come Lord;  
The Bridegroom will ne-  
ver lead thee in unto the  
heavenly Marriage. Thou  
art not the spouse, If thou  
desirest not the comming of  
the

the Bridegroom. Wouldest thou have a place in the new  
 Revel. 21.1 heaven, and the new earth? Why then dost thou so cleave  
 unto the old? Wouldest thou  
 bee made partaker of the  
 Creator? Wherefore then  
 dost thou so cleave unto  
 the simple Creatures? Dost  
 thou expect the building of  
 2. Cor. 5.1. God, the house not made with  
 hands, eternall in the hea-  
 vens? Why then dost  
 thou not desire, that this  
 earthly house of thy dwel-  
 ling may bee dissolved?  
 Dost thou desire to bee clo-  
 thed? Why then dost thou  
 not provide for thy selfe  
 that thou beest not found  
 naked? If the Holy Trini-  
 tie dwelleth not in thy heart  
 by grace in this life, it  
 shall

shall never dwell in thee by  
glory in the life to come. If  
thou hast not a taste of eter-  
nall felicitie in this life,  
thou shalt never have a full  
draught in the life to come.

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MEDITAT. XLVII.

Of the Beatificall Vi-  
sion of God, in Hea-  
ven.

The Saints are Pilgrimes here  
belowe,  
And tow'rds their Country Hea-  
ven goe.

**I**N my fathers house are Ionh 14. 2.  
many mansions, they are  
the words of our Saviour.  
Lord, I desire to see that  
place where thou hast pre-  
pared for mee an everlasting  
mansions

X

Psal. 39. 12. mansion: For I am a stranger and a sojourner here, as all my fathers were: The

Gen. 47. 9 dayes of my pilgrimage are fewe and euill: Therefore in this life, wherein I live in exile, I doe long after my heavenly Country. My Con-

Phil. 3. 20. versation is in heaven: I

Psal. 27. 13. desire to see the goodnes of the Lord in the land of the living. This life passeth away in a shadowe, my dayes are measured out, and my substance is even as nothing

Psal. 39. 7. in thy sight: What then is my Hope? Is it not the Lord? Lord Iesus when will it bee that I shall come

Psal. 42. 2. unto thee? When shall I ap-

Psal. 42. 1. peare before thy face? As the Hart panteth after the fountaine of waters, so doeth

my

my soule after thee O God.

Oh the true, perfect, and *Austine*

full joy! Oh loy of loyes sur-  
passing all loy; without which  
there is no loy! When shall

I enter into thee, that I  
may see my God that dwel-  
leth in thee? Thou shalt  
fill mee., O Lord, with

the joy of thy Countenance:

there are pleasures at thy *Psalm 1611*

right hand for evermore: *1 Psalm 36.8.*

shall bee made drunke with

the plentifulnes of thy house:

thou shalt give mee to drinke

of the brooke of thy plea-

tures: with thee is the Foun-

taine of Life: Oh life to bee *Austine*

desired! Oh blessed felicitie?

in which the most Holy Tri-

nitie shall bee the perfection

of our desires, which wee

shall see without end, love

X 2 with

without loathing, and prayse  
 without beeing weary: To  
 see God, will surpasse all loyes:  
 To see Christ, to live with  
 Christ, to heare Christ, will  
 surpasse all the desires of our  
 hearts: O Iesus Christ the  
 most sweet Bridegroom of my  
 soule, when wilt thou lead thy  
 Sponse into thy Royall pa-  
 lace? What can there bee  
 wanting there? What can bee  
 there beside to bee desired, or  
 expected, where God shall  
 bee all in all. Hee shall bee  
 Beauty to the Eye, Hony  
 to the Tast, Musicke to the  
 Eare, Painsme to the Nose,  
 and Flower to the Touch.

Bernhard.

1. Cor. 15. God shall bee all in all, and  
 shall distribute unto every  
 one good things according  
 to the desires of his owne  
 heart

heart: If thou desirest Life,  
 if Health, if Peace, if Ho-  
 nour, God shall bee there all in  
 all. The Mysteries which are  
 now sealed up in the great  
 Doctors of the Church, shall  
 bee then revealed even unto  
 Babes: The blessed huma-  
 nitie of Christ shall bee  
 there present unto us, and  
 shall preach unto us with  
 a most sweete voyce con-  
 cerning the Mysterie: of  
 our salvation. His voyce is Cant. 2. 14  
 sweete, and his face is come-  
 ly, full of grace are his lips, Psal. 45. 2  
 and hee is crowned with glo- Psalm. 6. 8  
 ry and honour: But if God Bernhard,  
 shall bee all in all, then shall  
 bee fullnes of light to  
 the understanding, plenty  
 of peace to the will, and con-  
 tinuance of eternitie to the



memorie. The Sonne will satisfie the understanding with perfect knowledge, The Holy Ghost will satisfie the will with most sweete love, and the Father will satisfie the memorie with the remembrance of both. Thou O God

Aufline.

Psal. 36. 9.

Thou shalt bee our light, and in thy light shall wee see light, that is, wee shall see thee in thy selfe, in the brightness of thy countenance, when ~~when~~ wee shall see thee face to face: Neither shall wee only see thee, but wee shall also live with thee, neither shall wee onely live with thee, but wee shall also prayse thee, neither shall wee onely prayse thee, but wee shall also reioyce with thee, neither shall wee onely rejoyce

joyce with thee, but wee  
shall also bee like unto the *Angells*, neither shall wee  
bee like unto the *Angells*  
onely, but even unto God *1. Iohn 3.2*  
himselfe, blessed for ever.  
Let the faithfull soule bee  
here astonished, and adore  
the mercy of her saviour:  
Hee doth not onely receive  
us his enemies into favour,  
but hee doth also forgive  
our sinnes, neither doth hee  
forgive our sinnes onely but  
hee doth also bestowe righ-  
teousnes upon us, neither so  
onely, but hee doth lead us  
also into our heavenly inher-  
ritance, yea hee makes us  
like unto the *Angells*, and  
even unto himselfe also. Oh  
most blessed city! Oh hea-  
venly Ierusalem! Oh the Ho-

ly seate of the most Holy  
 Trinitie! when shall it bee  
 that I shall enter into thy  
 Rev. 21.22. temple? The Lambe is the  
 Heavenly Ierusalem, to wit,  
 Iohn 1. 29. the Lambe which taketh a-  
 way the sinnes of the world,  
 Rev. 13. 8. and was flaine for them from  
 the beginning of the world.  
 When shall the time come  
 that I may in that temple  
 worship my God, that is,  
 God in God? When will that  
 Sunne rise upon mee, which  
 Rev. 21.23 enlighteneth that holy city?  
 I am yet a banished man  
 from my Country, but there  
 is layd up for mee an am-  
 ple inheritance. To those  
 Iohn. 1.12. that beleeve, power is given  
 to bee made the sonnes of  
 Rom. 8.17. God: And if wee bee sonnes,  
 wee are then heires, heires  
 of

of God, and coheires with  
 Christ. Lift up thy selfe O  
 my soule, and long to come  
 to thine inheritance. The Psal. 16. 5.  
 Lord is the portion of mine  
 inheritance, and my excee- Gen. 15. 1.  
 ding great reward: What  
 could the most ample mer-  
 cy and bounty of God be-  
 stowe upon us more than  
 this? He bestowes Life; He be-  
 stowes his Sonne; Hee bestowes  
 himselfe: And if hee had  
 any thing else greater in  
 Heaven or in Earth, hee  
 would bestowe even that also  
 upon us: In God we live, Gods Acts 17:28  
 Temple wee are, God wee 1. Cor. 3:16  
 possesse, here indeed in the Austine,  
 spirit, and in a mysterie, but  
 there in truth: There shall  
 our hopes become fruition,  
 there shall wee not onely re-  
 maine, but dwell for ever.

## MEDIT. XLVIII.

Of the most comfortable fellowship of the Angells, in Heaven.

If thou beest here a Child of  
Grace,  
Amongst Angells thou shalt have  
a place.

**A**T the resurrection of  
Matt. 22 30 the dead they shall  
neither marrie, nor bee gi-  
ven in marriage, but shall  
bee like unto the Angells of  
God in heaven. who can  
worthily set forth with  
prayſes this honour of the  
Cor. 2. 9. Blessed? Into whose heart hath  
the glory of the blessed ever  
entred? The elect beeing re-  
newed

newed by a glorious resurrection shall enjoy the saving vision of God, without all feare of death, and without any spot of corruption. I have seene the Lord face to face, and my life is preserved sayth the holy Patriarch. But if the sight of God for a moment could bring so great joy, what joy will it bring to see him for ever? If the sight of God appearing in the shape of man brought salvation and life unto his soule, certainly the seeing of him face to face shall bring life and everlasting felicitie. What then can bee added to this felicitie? What can the elect desire beside the fruition of the sight of God? And yet  
not.

notwithstanding they shall  
 enjoy the most sweete and  
 blessed fellowship of the  
 Angells: Neither shall they  
 onely enjoy their fellowship,  
 but they shall bee also like  
 unto them for the nimblenes,  
 brightnes, and immortalitie  
 of their bodies: Wee shall  
 bee clothed with the same  
 garment that they are, wee  
 shall stand before the Throne  
 Revel. 7. 9. of the Lambe clothed with  
 long white robes and sing unto  
 the Lord an everlasting  
 song, wee shall shine in the  
 same crowne of vertues, wee  
 shall rejoyce in the same pri-  
 Iudg. 13. 22 viledge of immortalitie. Wee  
 have seene the Angells of  
 of the Lord and wee shall  
 surely dye, crye out Ma-  
 Dar. 7. 10. noah, but wee shall see thou-  
 sand

sand thousands, and tenne  
thousand thousands of An-  
gells, and yet wee shall  
live for ever. And if wee  
shall bee like unto An-  
gells, surely wee shall have  
no cause to feare least wee  
bee separated from them  
by the unlikenes of our sins.  
Wee shall put off the ragged  
coate of our sinnefull Na-  
ture; and our nakednes shall  
bee covered with the gar- Esay. 61.  
ment of salvation, and wee  
shall bee clothed with the  
white robe of Righteousnes.  
No man there receiveth hurt, Austine.  
no man is angry, no man en-  
viou, there is no standing, no  
Concupiscent, there is no am-  
bition after honour & power:  
Wee shall not bee laden with  
the burden of our sins, neither  
shall



shall wee bee constrained to  
 weepe and wash away the spots  
 of our finnes with penitent  
 teares, neither shall wee have  
 cause to feare the dead'y  
 wounds of our soule: For  
 evel. 5. 5. the Lion of the Tribe of  
 Iudah hath overcome, and  
 through his vertue have wee  
 all overcome. Againe if wee  
 shall bee like unto the An-  
 gells, wee shall have no de-  
 sire after meate or drinke:  
 God shall bee our meate,  
 with whose pleasures wee  
 ust. upon shall bee satisfied, God shall  
 e 30 P. al. bee our meate, which onely  
 doth refresh us & is never de-  
 ficient. The blessed shall neither  
 evel. 7. 16. hunger, nor thirst, any more.  
 the sunne and the heate shall  
 not scorch them, because  
 their mercifull father shall  
 feede

feede them, and shall load  
them to the living fountaines  
of waters. Out of their bellies Iohn 7. 38.  
shall flowe rivers of living  
waters: There shall bee a feast Esay 25. 6.  
prepared of marrowe and  
fatnes, and wine clarified.  
Wee shall feast, and bee  
merrie, and sing joyfully for  
the joy of heart. Lord  
Jesus, these things shall bee  
fullfilled in spirit and in  
trueth: Of the fruite of the vine shall wee drinke in thy  
fathers kingdome, but yet Matt. 25. 29  
in spirit and in trueth. For  
the words which thou spa- Iohn. 6. 63  
kest unto us are spirit  
and life, and thou de-  
clarest the joy of the  
world to come, by the  
Language of this world.  
Againe if wee shall bee like  
unto

unto the Angells, wee shall  
 bee free from the feare of  
 1. Cor. 15. death; for death shall bee  
 54 swallowed up in victorie, and  
 shall bee trod downe for e-  
 Rev. 7. 17. ver, and God shall wipe a-  
 Rev. 21. 4. way all teares from the eyes  
 Austinc. of his people. Therefore  
 there shall bee Ioy without  
 Sorrowe, which conteineth e-  
 verlasting Ioy; Health with-  
 out Sicknes; Life without  
 Death; Light without Dark-  
 nes; Love which shall never  
 wax cold; Ioy which shall  
 never decrease: No sighing  
 shall bee heard there, no greife  
 felt, no sorrowfull thing scene,  
 but there shall bee Ioy for  
 ever. There shall bee great  
 and certaine securitie, se-  
 cure quietnes, quiet pleasure,  
 pleasant happines, happy e-  
 ternitie.

ternitie, eternall blessednes,  
the blessed Trinitie, the uni-  
tie of the Trinitie, the Deitie  
of the Unitie, and the blessed  
sight of the Deitie. Lift up  
thy selfe O my soule, and  
weigh with thy selfe, the  
honour conferred upon us  
by Christ: Wee shall be made  
fellowes with the companies  
of *Angells & Archangells*, *Matt. 22. 30*  
with *thrones, and dominions*, *Col. 1. 16*  
with *principalities* and with  
*powers*, Neither shall wee  
onely be fellowes with  
them, but wee shall be like  
unto them. Wee shall there  
knowe the *Angell* that was  
appointed by God to be our  
keeper in our life time, nei-  
ther shall wee stand in need  
of his ministerie, but wee  
shall be delighted with his  
sweete

sweete companie: Wee shall  
not desire his protection, but  
wee shall rejoyce for his  
good fellowship, and wee  
shall behold his brightnes  
with eyes enlightened. A-  
gaine if wee shall bee like un-  
to the Angells, our fraile  
weake and mortall bodyes  
shall bee changed, and they

1. Cor. 15. shall bee made spirituall,  
44 nimble, and immortall.

They shall bee light because  
they shall bee neare unto

1. Tim. 6. 16 God, who dwelleth in light,  
that no mortall man can ap-  
proach unto, and is covered

psal. 104. 2 with light as with a Gar-  
ment. They shall bee in-  
corruptible, because they  
shall bee made conforma-  
ble unto the Angells, and

phil. 3. 21. unto the glorified body of  
Christ

Christ: They are sowne in corruption but they shall rise againe in incorruption: they are sowne in dishonour, but they shall rise againe in glory, they are sowne in weakness, but they shall rise againe in power: It is sowne a naturall body, it shall rise againe a spirituall body: and it shall shine like the brightness of the firmament for ever. Come, Lord Iesus, and make us partakers of that glory!

1. Cor. 15

42

43

44

Dan. 12. 3

ME-

## MEDITAT. XLIX.

Of the greivousnes of  
the Torments, in  
Hell.

*If into Hell thou wouldst not  
fall,*

*Bee there by Thoughts continu-  
all.*

**T**Hinke, O devout soule,  
upon the greivousnes of  
Hell torments, and thou shalt  
easily get the masterie of all  
wicked pleasure in sinne.  
There shall bee the presence  
of all evill, and the absence  
of all good. What evill can  
bee wanting to them who  
are punished for the greatest  
evill, and that is sinne? what  
good thing can bee present  
to

Carthen.

to them, who are removed  
from the cheifest good, and  
that is God? There shall bee  
the heate of Fire and the  
freezing of Cold, There  
shall bee perpetuall darke-  
nes: There shall bee smoake  
and continuall teares,  
There shall bee the terrible  
sight of the Drvells: There  
shall bee crying for ever:  
There shall bee drines, thirst,  
the stinke of brimstone, the  
worme of Conscience, feare,  
greife, shame, and confusion  
for sinnes made manifest to  
all, envie, hatred, sorrowe,  
want of the divine vision,  
and losse of all hope. By the  
power of God the sight  
of the fire shall bee separa-  
ted from the burning qua-  
litie; the sight shall serve  
for



for the Ioy of the Saints, and  
 the burning qualitie for the  
 torment of the damned: It  
 shall shine to the damned,  
 but not as an object of com-  
 fort, that they may see it  
 and rejoyce; But to the in-  
 creasing of their miserie,  
 that they may see and  
 greive the more: The sight  
 shall bee deprived of the  
 light of the Sunne, Moone,  
 and all the Starres, as also  
 of the sight of Christ and  
 all the Saints: And it shall  
 bee punished with weeping,  
 smoake and the sight of the  
 divells and all the damned:  
 The Eares shal heare schreet-  
 ings, and frequent blas-  
 phemies of the damned, and  
 the horrible roaring of the  
 Divells: The Tass shall bee  
 afflicted

afflicted with Hunger and Thirst and shall bee deprived of all the pleasure of meate and drinke: The Smell shall bee tormented with the sticke of Brimstone: The Touch shall feele the fire within and without, burninge and peircing even to the marrowe. The Bodies of the damned shall bee deformed, obscured, slowe, and heavy: The Memorie shall bee tormented with the remembrance of sinnes past, neither will shee grieve so much, that shee hath sinned, as that shee hath lost her pleasures. One sparke of Hell fire shall more torment the sinner, then if a woman should remaine in labour and travails a thousand yeares:

There

Matt. 22. 14. *There shall bee weeping for greite, and gnashing of teeth for madnes: In the flesh they shall bee tormented by the worme of Conscience:*

Bernhard. *There is no sinne which shall not there have its proper torment: As there is nothing to bee desired in the kingdome of heaven which may not bee found, so in Hell there is nothing found that is desired. It will nothing profit the damned there, to have enjoyed divers pleasures in their life, yea the remembrance of them shall greivously torment them: It will nothing profit the damned to have lived here in this life in perpetuall fullnes and drunkennes, for then*  
 Luk. 16. 24. *they shall not obtaine so much*

much as a little drop of water. It will nothing profit them, to have beene clothed with pretious garments, because they shall bee covered with confusion, and have their boāyes clothed with shame. It will nothing profit them, to have lived in honour, for in Hell there is no honour, but continuall sighing and dolour. It will nothing profit them, to have heaped up riches in this life, because they shall bee all there poore alike. They shall bee removed from the beatificall vision of God. Not to see God exceeds all the punishments of Hell. If the damned which are shut up in the prison of Hell could but see Gods face, they should

Bernhard.

Y      feels

Polycarp.

feele no paine, no greife, no  
 sorrowe. They shall feele the  
 wrath of God; and yet they  
 shall never see the beausti-  
 call face of God: They shall  
 feele punishments from his  
 face, and yet they shall  
 never behold his face: The  
 furie of the Lord shall all-  
 wayes kindle the fire of eter-  
 nall damnation like a river  
 of Brimstone: Neither shall  
 they onely bee remoored from  
 beholding God, but they shall  
 bee also miserably tormen-  
 ted by the sight of the Di-  
 vells: They shall feele their  
 whip, whose commands they  
 have followed in this Life.  
 If the sight of a seeming Ghost  
 doth almost exanimate a man  
 in this life, what shall the  
 horrible sight of the Divells  
 which

which shall last for ever?  
Neither shall they onely bee  
compelled to bee with the  
Devells, but they shall feele  
themselves tormented by  
them for ever. If in this  
life by Gods permission the  
Devell doth so greivously  
afflict the Saints, how grei-  
vously shall bee torment the  
damned, which are given  
up to his power for ever?  
The damned shall not onely  
bee tormented by the Di-  
vells outwardly, but by the  
worme of Conscience also  
inwardly. All sinnes what-  
soever they have commit-  
ted shall bee set dayly be-  
fore their eyes: And their  
toriture shall bee so much the  
greater, because there re-  
maines no more the benefite

Y 2

of

of Repentance. When the  
 Matt. 25. 10 Virgins that are prepared are  
 entered in with the Bride-  
 groome, the gate shall bee  
 Granat. shut presently; Vnderstand  
 thou the Gate of Indulgence,  
 the Gate of Mercy, the  
 Gate of Consolation, the  
 Gate of Hope, the Gate  
 of Grace, the Gate of holy  
 Reve. 6. 16. Conversion. The damned  
 shall cry, and say to the  
 mountaines and rockes, Fall  
 upon us, and hide us from  
 the wrath of the Lambe, but  
 their cry shall bee in vaine,  
 because heaven and earth  
 shall fly from his wrath, as  
 Rev. 16. 20. it is written. Every Island  
 fled away, and the moun-  
 taines were not found.  
 Whatsoever is given to the  
 elect to the increasing of  
 their

their Glory, all that shall  
turne to the damned to the  
increasing of their Sorrowe:  
There shall bee indeed de-  
grees of punishments, but  
yet he that feelth least  
torment, shall receive no ease  
thereby. Hee that is tor-  
mented with greater punish-  
ments shall envie him that  
is tormented with lesse: The  
damned shall receive no ease  
from this, that some of their  
kinsmen and freinds are re-  
ceived into the heavenly pa-  
lace: Because the elect shall  
not greive at all, that some  
of their kindred are gone to  
Hell to bee tormented for e-  
ver. So great shall the  
paine and torment bee in  
the damned, that their  
winds can thinke upon no-



thing but that whereunto  
the force of paine driveth  
them. The damned shall hate  
all the Creatures of God,  
they shall hate one another,  
they shall hate the holy  
Angells, and the elect, and  
even God himselfe, but not  
in himselfe and in his owne  
nature, but in the effects of  
his Iustice. All the evils  
of this life are single: One  
is troubled with Povertie,  
another is tormented with  
greivous Sicknes: One is  
oppressed with hard servitude,  
another is laden with the  
burden of reproches: But  
there, all at once shall be tor-  
mented with all evils: The  
Paines there, shall bee u-  
niversall, in all the senses,  
and in all the members: In  
this

this life hope of release mitigate all troubles: but there, is left no hope of deliverance. The Punishments of Hell are not onely eternall, but there is no ease so much as for a moment. And hence it is that if all men since Adam to this present day, and all that are yet to bee borne, should live to the last day, and should suffer but one punishment in Hell, as the soules that sinne must suffer for one sinne, every portion of that punishment, which any one of them should suffer, would bee greater, then all the torments, that all Fellons, and Malefactors have ever suffered. O Lord grant unto us,  
Y 4 that

that wee may thinke upon  
Hell that wee never  
fall into it!

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MEDITAT. L.

Of the Eternitie of  
Hell-torments.

*The Paines of Hell doe furre  
extend  
Beyond all tymes, World without  
end.*

**T**hinke O devout soule,  
upon the eternitie of  
Hell-Torments, and thou  
shalt more truly understand  
the greivousnes thereof.  
In Hell there is a raging  
flame which burneth without  
end. The life of the dam-  
ned is to dye without end:  
The

Paulinus

The death of the damned is to live in eternall torments: For neither is the tormentour wearied, neither doth the tormented dye: So doth the fire consume there, that still it leaves somewhat: So are the torments there encreased, that still they are renewed: So shall the damned dye that they shall allwaies live: So shall they live that they shall allwaies dye. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation: For what is more greivous, then allwaies to will that which shall never bee, and to will that which shall allwaies bee? The damned shall never obtaine what

they would, and shall bee  
constrained ever to suffer  
what they would not. When  
the Wrath of God shall  
cease, then shall the Tor-  
ments of the damned cease;  
but the Wrath of God is e-  
ternall, and therefore the  
Torments are eternall: When  
the damned shall truly re-  
pent, then shall they bee deli-  
vered from their finnes; but  
the Tyme of Repentance is  
past, and therefore there  
remaines no hope of indul-  
gence: When the Divells  
shall cease to torment, then  
shall the damned cease to bee  
tormented; but the furie of  
the Divell shall never cease,  
therefore the torments of the  
damned shall never cease.  
When Gods Justice shall bee  
changed,

changed, then the torments of the damned shall bee changed: But the Iustice of God is unchangeable, therefore the torments of the damned shall bee eternall.

The sentence of severe Iudg- Gregor.  
ment requires, that they should never want punishment; who in this would never want sinne. It is Iust, that there should bee no end of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternitie, that is, as long as they lived; therefore it is Iust that they should bee punished in Gods eternitie. Their sinne had an end, because their life had an end; but they would have  
made

made no end of sinning, but  
that they were forced to  
make an end of living, that  
so they might have sinned  
without end. The matter of  
Hell-fire is eternall, that is,  
the staine of sinne, and there-  
fore meete it is that the pu-  
nishment should bee eternall.  
The filthines of the sinnes  
of the damned can never bee  
remooved out of the sight of  
God, how then can the great-  
nes of punishments appoin-  
ted for sinne bee remooved?  
Besides, sinne is an infinite  
evill, because it is commit-  
ted against an infinite good,  
and Christ payd for it an  
infinite price, and therefore  
meete it is that their pu-  
nishments, who dye in their  
sinnes, should bee infinite.

Man

Man destroyed in himselfe  
the eternall good, and there-  
fore in the Iudgement of  
God hee doth justly fall in-  
to everlasting euill. God at Gen. I. 26.  
the beginning created  
man after his owne image,  
that hee might live with  
him for ever; God by Christ  
reformed man after his owne  
image, when hee was fal-  
len into sinne: Hee hath pro-  
vided for all, meane: of e-  
ternall salvation, and hee  
hath offered unto all, the  
reward of eternall life; and  
therefore it is Iust, that they  
which would voluntarily  
want everlasting rewards,  
should bee made subiect to  
everlasting punishments. An  
euill will, shall never bee ta-  
ken away from the damned  
and



& therefore the punishment of  
their euill will shall never bee  
taken away from them. The  
damned made choise of mo-  
mentarie pleasure, and finite  
goods before God the infinite  
good, they longed after the de-  
lights of this short and flit-  
ting life, rather then the  
riches of eternall life; It is  
just therefore that they should  
suffer eternall punishments.  
Oh eternitie not to bee ter-  
med! Oh eternitie not to bee  
measured by any space of  
tyme! Oh eternitie not to  
bee conceived by humane un-  
derstanding! How much do-  
est thou augment the punish-  
ments of the damned! After  
innumerable thousands of  
yeares they shall bee com-  
pelled to thinke that then  
is

is but the beginning of their torments. What a greivous thing is it to lye, though in a very soft bed, for thirty yeares without mooving, and how greivous shall it bee then to burne in that lake of brimstone thirty thousand thousand yeares! Oh eternitie, eternitie! it is thou alone beyond all measure that doest increase the punishments of the damned. Greivous is Dionys. the paine of the damned for Carthus. the cruelty of the punishments, it is yet more greivous for the diversitie of the punishments, but it is most greivous for the eternitie of the punishments. There shall bee death without death, end without end, defect without defect, be-

Gregor. in  
his Morall

Revc. 9. 6.

because death ever liveth,  
and the end ever beginneth,  
and the defect is never defi-  
cient. The damned shall seeke  
life, & shall not finde it, they  
shall seeke death, & it shall  
fly from them. After an hun-  
dred thousand and thousand thou-  
sand of yeares they shall re-  
turne without end to the same  
punishments. The thought  
of the continuance of their  
sorrowe shall torment them  
more then the sense of outward  
torment. What can bee more  
miserable then so to dye, that  
thou mayst allwaies live, & so  
to live that thou mayest all-  
waies dye? That life shall bee  
mortiferous and that death  
shall bee immortall. If it  
bee life, why doth it kill? and  
if it bee death why doth it  
all-

aliwaies endure? What eternitie is, wee doe not perfectly knowe: And it is no wonder: For what created minde can comprehend that, which cannot bee measured by any tyme? But if thou wouldest guesse what the space of eternitie is, thinke upon the tyme that was before the world was created. If thou canst finde Gods beginning, then mayst thou finde when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high mountaine, which for its greatnes exceeded heaven and earth; Imagine also that some bird every thousand yeare should carry from this mountaine one grane of the smallest dust: There

## GERHARDS

There might be some hope that  
 at length after the end of ma-  
 ny incomprehensible thousands  
 of yeares the greatnes of that  
 mountaine might bee con-  
 sumed: But it cannot bee ho-  
 ped that the fire of Hell  
 should ever goe out. The re-  
 wards of the elect shall never  
 bee ended, therefore the pu-  
 nishments of the damned  
 shall never bee ended: Be-  
 cause as the mercy of God is  
 infinite towards the elect; So  
 the Iustice of God is infinite  
 towards the Reprobate. Ima-  
 gine that the damned had so  
 many kinds of torments, as  
 there are little drops in the  
 vast sea: Imagine also that  
 at every thousandth yeare  
 some little bird should fly thi-  
 ther, and sucke a small drop  
 thereof

# MEDITATIONS.

thereof: there might bee some hope that at length the sea would be exhausted & become dry: But it cannot bee hoped that the punishments of the damned should ever have an end O devout soule, thinke allwaies upon the eternall punishments of the damned: To Chrysost. thinke upon Hell preserves a man from falling into Hell. Have a care to Repent, whiles yet there is time for pardon. What else shall the Kcmpis fire devoure but thy sinnes? the more thou heapest up sinnes, the more matter thou layest up for the fire. O Lord Iesus which by thy Passion hast made satisfaction for our sinnes, deliver us from eternall damnation! A-MEN.

ME-

## MEDITAT. LI.

## Of the spirituall Resurrection of the Godly.

Doth Adam dye, Christ in Thee  
live?

Christ shall Eternall Life Thee  
give.

**C**Hrists Resurrection profits thee nothing, unless Christ also rise in thee: As Christ must bee conceived, borne, and live in thee, so also must bee rise in thee. Before Resurrection goes death, because none riseth againe but hee that is fallen: And so it fares in this spirituall Resurrection: Christ riseth not in thee, unless Adam first dye in thee: the  
inward

inward man riseth not, un-  
lesse the outward man bee  
first buried; The newnes  
of the spirit will not con-  
fort, unless the oldnes of the  
flesh bee first bidden: It is  
not enough for thee, to  
have Christ once risen in  
thee, because the old A-  
dam cannot bee extinct in  
one moment; The old Adam  
will revive in thee daily,  
and thou must daily mortifi-  
cise him, that Christ may  
beginne to live in thee daily.  
Christ ascended not into  
Heaven, neither entred hee  
into his glory before hee rose  
from death: So neither canst  
thou enter into celestiall glo-  
ry unless Christ first rise in  
thee and live in thee: Hee  
is not a member of the my-  
sticall



sticall body of Christ in  
 whome Christ liveth not:  
 Neither shall hee bee brought  
 by Christ into the Church  
 Triumphant, who hath not  
 beene a member of his body  
 in the Church militant. Be-  
 trothing goes before matri-  
 monie, and that soule shall not  
 Revel. 19.7 be brought in unto the mar-  
 riage of the heavenly Lambe,  
 which is not in this life  
 Hosea 2.19 betrothed to Christ by faith,  
 2. Cor. I. 32. and sealed by the earnest of  
 the Holy Spirit: Let Christ  
 therefore rise, and live in  
 thee that thou mayst live with  
 Revel. 20.5 him for ever. This is the  
 6 first Resurrection: Blessed and  
 Holy is hee that hath part in  
 the first Resurrection, over  
 him shall the second death  
 have no Power: If thou wilt  
 at

at the Resurrection come  
 forth unto life, Christ must  
 dayly rise in thee in this  
 life. At the Resurrection Mark. 16. 2.  
 of Christ the Sunne rose. So if  
 Christ bee Spiritually risen  
 in thee, the light of the sa-  
 ving knowledge of God shall  
 rise in thy soule. How can  
 the light of the saving  
 knowledge of God bee there,  
 where the darknes of most  
 greivous sins still hath place?  
 The feare of the Lord is the be- Psal. 111. 10  
 ginning of wisdom. How then  
 can heavenly wisdom bee  
 there, where the feare of  
 God hath no place? But he that  
 is destitute of the light of  
 divine knowledge in this life,  
 how can hee bee made par-  
 taker of eternall light in the  
 life to come? The sonnes of  
 light

light only doe passe unto eternall light, but the sonnes of darknes unto eternall darknes. Christ at his Resurrection triumphed over death; So bee in whome Christ is spiritually risen is

John 5. 24 passed from death to life. For hee cannot bee overcome by death, in whome Christ the Conquerour of death doth live. Christ rising againe brought with him perfect

Rom. 4. 25. righteousness: For hee dyed for our sinnes, and rose againe for our Iustification; So bee also in whome Christ is Spiritually risen, is Iustified from his sinnes: For how can sinne have place there, where the perfect Righteousnes of Christ lieth and flourisheth? Now this  
Righ-

Righteousnes of Christ is ap-  
plied unto us by faith:  
Christ rising from the dead  
gott the victorie over Satan:  
For in his descent to Hell,  
hee destroyed his Kingdome,  
spoyled his palace, and  
broke his weapons in pei-  
ces: And so also in whom-  
soever Christ is spiritually  
risen, against him shall not  
Satan prevaile: For how  
can hee bee overcome of Sa-  
tan, in whome Christ liveth  
who overcame Satan? At Math. 28, 2  
Christs Resurrection there  
was a great earthquake: so  
the spirituall Resurrection  
with Christ is not without  
the earnest commotion and  
conviction of hearts: The  
old Adam cannot bee over-  
come without striving and  
Z resistance

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Rom. 4. 25

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Christs Resurrection there  
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the spirituall Resurrection  
with Christ is not without  
the earnest commotion and  
contrition of heart: The  
old Adam cannot bee over-  
come without striving and  
Z resistance

resistance: Therefore Christ  
 also cannot rise in thee spi-  
 ritually without great com-  
 motion: There is no spiritu-  
 all Resurrection with Christ,  
 unless there bee a blotting  
 out of sinne; and there is  
 no blotting out of sinne, unless  
 acknowledgment of sinne goe  
 before; and there is no  
 true acknowledgment of sinne  
 without serious contrition  
 of heart: Therefore there is  
 no spirituall resurrection of  
 Christ in thee without in-  
 ward contrition of heart.  
 Holy Ezechias sayd: As  
 Esay 38. 13. a Lion hath bee broken in  
 peices my bones: Behold  
 great contrition! But hee  
 adds presently: O Lord, so  
 shall they live againe, and  
 so shall my Spirit bee quick-  
 ned:

# MEDITATIONS.

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17

ned: Thou shalt correct  
mee, and thou shalt quick-  
en mee: Again, thou hast  
cast all my sinnes behind thy  
backe: Behold a spirituall  
Resurrection from sinne!  
At Christs Resurrecti-  
on an Angell of the Lord  
descended from heaven and Matth. 28. 2  
sat upon the sepulchre: So if  
Christ bee risen in thee spi-  
ritually, thou mayest rejoyce  
in the fellowship of the An-  
gells: where the old Adam  
lives, and reignes, there  
is a pleasing habitation for  
the Divell: But where Christ  
liveth and reigneth, there  
the Angells rejoyce to dwell.  
For it is written: There is  
joy in heaven over one sin- Luke 15. 7.  
ner that repenteth: But  
where there is true Repen-  
tance



Luther.

tance, there also is Christ  
 risen spiritually. Where  
 Christ is not yet risen spiri-  
 tually, neither is there yet  
 the grace of God; and  
 where there is not yet the  
 grace of God, neither is  
 there the guard of Angells.  
 Where Christ is not yet spi-  
 ritually risen, there still  
 doth the old Adam reigne;  
 and where the old Adam  
 doth reigne, there doth sinne  
 also yet reigne; and where  
 sinne doth reigne, there the  
 Divell doth reigne: and  
 what communion can there  
 bee betweene the blessed An-  
 gells and the Divell? Christ  
 after his Resurrection pre-  
 sented himselfe alive unto  
 his Disciples: so if thou beest  
 made a partaker of the spi-  
 rituall

Luce. 24. 35

rituall Resurrection by faith,  
shewe thy selfe to bee a live-  
ly member of Christ by love.  
A man is not judged to bee  
alive, unles hee shewe forth  
outwardly the actions of life.  
where Christ is, there is also  
the Holy Spirit; where the  
Holy Spirit is, there hee in-  
citerh and mooveth to every  
good worke; because they  
which are lead by the Spirit Rom. 8. 14.  
of God are the sonnes of  
God. If therefore wee live Gal. 5. 25.  
in the Spirit, let us also walke  
in the Spirit: The light of  
the sunne doth every way  
disperse the brightnes of his  
beames: So the light of faith  
doth every way diffuse the  
heate of love. Take light  
from the sunne, and thou  
mayst separate love from true  
faith

faith. Sinnes are dead workes:

Heb. 9. 14. If thou walkest in dead workes, how doest thou live in Christ, and Christ in thee?

Sinnes belong unto the old Adam: If the old Adam doth still reigne in thee, how art thou spiritually risen with Christ? Sinnes belong to the old flesh: If thou walkest in the old flesh, how doib the new man live in thee? Rayse us up, O good Iesus, from the death of sinne, that wee may walke in newnes of life! Let thy death kill the old Adams in us, and let thy Resurrection rayse up the inward man unto life! Let thy Bloud wash us from our sinnes, and let thy Resurrection put upon us the Robe of Righteousnes! After thee

thee, the true Life, doe wee  
pant and breath, beeing  
dead in sinne: After thee, the  
true Righteousnes doe wee  
pant and breath beeing tur-  
ned away from thee by sinne:  
After thee, the true Salva-  
tion, doe wee pant and  
breath, beeing condem-  
ned for our sinnes:  
Quicken us, Iustifie  
us, and Save us!

AMEN.

Glorie to God.

FINIS.

THIS BOOK VERY  
OLD AND FRAGILE  
GREAT  
CARE TAKEN  
FILMING TO OBTAIN  
BEST RESULTS  
POSSIBLE

...and let thy  
Resurrection raise up the  
inward man unto life! Let  
thy Blood wash us from our  
sinnes, and let thy Resur-  
rection put upon us the Robe  
of Righteousnes! After  
thee

ERY

RAGILE

IN

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TIONS.

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Life, doe wee  
reath, beeing  
After thee, the  
sues doe wee  
th beeing in  
thee by sinne:  
the true Salva-  
rec pant and  
ng condem-  
ur sinnes:  
is, Iustifie  
ave us!  
BN.

God.

FINIS.